

الْأَرْبَعُونَ فِي الصَّدَقَاتِ

THE ULTIMATE PROFIT FORTY HADĪTH ON ṢADAQAḤ

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One of the best deeds that leads to success in both Dunyā and Ākhirah is giving charity in all of its forms. It brings comfort and ease to a Muslim in this life and acts as a shield for him against Hell in the hereafter. Before you is a book that is small in size but great in value. The book gained its strength from the Sunnah since the author restricted himself to quoting from the authentic Sunnah of the Prophet. May Allāh reward the author and make the book beneficial for the Ummah.

—SHAYKH DR. IBRAHIM NUHU حفظه الله

This book is an appreciated effort exerted in collecting the *aḥādīth* pertaining to charity with well-selected headers for every *ḥadīth*, which draws the readers' attention to the *fiqh* of the *ḥadīth*. The book is inaugurated with a valuable introduction that sets a good foundation for the reader.

—SHAYKH MASHHOOR AL-SUHAIBI حفظه الله

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TO MY GRANDFATHER

Dr. Abdul Aleem Siddiqui

He taught us the value of working hard to earn *ḥalāl* sustenance, always helping others, being there for those around us, and lending a hand to anyone and everyone in need without expecting anything in return except from Allāh. He taught us the importance of consistently helping the needy no matter how small an amount and even more important was to try and hide it such that it would be a secret good deed between us and Allāh Alone. He taught that whenever Shayṭān tries to turn us away from giving, we should remind ourselves that true happiness and honor we derive from helping others is knowing that Allāh Chose us to be the means through which He is distributing His Bounty among His Slaves. May Allāh place the rewards from any benefit that this book brings heavy on your scale of good deeds and unite us in the Gardens of Paradise.

—MOHAMMAD ZAHID MATEEN



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

When we mention 40 Ḥadīth, the first name that comes to mind is that of the legendary Imam al-Nawawī رحمته الله. Imam al-Nawawī compiled 40 *aḥādīth* that formed the foundational principles of Islam. His work was blessed and gained acceptance among the Ummah. Imam al-Nawawī رحمته الله was not the only scholar to compile a collection of forty *ḥadīth*. There have been hundreds of such collections, compiled by famous and influential scholars such as ‘Abd Allāh ibn Mubārak, Muḥammad ibn Aslam al-Ṭūfī, al-Dāraquṭnī, Ibn Ḥajar al-‘Asqalānī, al-Nasā’ī, Abū ‘Uthmān al-Ṣābūnī, Abū ‘Abd al-Raḥmān al-Sulamī, al-Bayhaqī, Shāh Walī-Allāh al-Dehlawī, and many others رحمهم الله. Some compiled a collection of 40 *aḥādīth* on good manners, some on Islamic creed, some on *zuhd* (asceticism), some on the virtues of reading the Quran, and the list goes on.

So why 40 Ḥadīth specifically? Imam al-Nawawī writes that it has been related to us in a weak narration from ‘Alī ibn Abī Ṭālib, ‘Abd Allāh ibn Mas‘ūd, Mu‘adh ibn Jabal, Abū al-Dardā, Ibn ‘Umar, Ibn ‘Abbās, Anas ibn Mālik, Abū Hurayrah, and Abū Sa‘īd al-Khudrī رحمهم الله through numerous chains with varied narrations that the Messenger of Allāh ﷺ said, «Whoever preserves for my nation forty *ḥadīth* concerning its religion – Allāh will resurrect him on the Day of Resurrection among the jurists and scholars.»¹

Following this tradition of our scholars in compiling 40 Ḥadīth, I embarked on this journey to collect 40 *aḥādīth* that talk about *ṣadaqah* (charity). It was only when I started going through the different narrations that it dawned on me just how difficult this task would be. It was not difficult because of a technical issue, rather it was difficult because every *ḥadīth* is just as beautiful and useful as the next. Choosing just 40 gems from the vast sea of the Sunnah is no easy task, especially for a person like myself. One of the special gifts the Prophet Muḥammad ﷺ was graced with was *jawāmi‘ al-kalim* (جوامع الكلم) – speech that was concise, yet comprehensive and full of meaning. We see scholars and experts pen commentaries spanning volumes or teach classes that last months or even years, just to explain and extract benefits from a single *ḥadīth* of the Messenger of Allāh ﷺ. I’ve seen some of my own teachers spend weeks extracting multiple benefits in our classes from just a single *ḥadīth*.

1 *Al-Arba‘ūn al-Nabawīyah* (Jeddah: Dār al-Minhāj, 2009), 37–38.



This also led me to appreciate our scholars even more who have worked so hard to codify, simplify, and make life so easy for us. Here are two examples that come to mind when we discuss selecting certain *aḥādīth* to teach something important.

Imam Aḥmad ibn Ḥanbal رحمته الله said,

The foundations of Islam are built upon 3 *aḥādīth*:

1. The *ḥadīth* of ‘Umar, «Deeds are but [judged] by intentions...»
2. The *ḥadīth* of ‘Ā’ishah, «Whoever introduces into this affair of ours that which is not part of it, will have it rejected.»
3. The *ḥadīth* of Nu‘mān ibn Bashīr, «The *ḥalāl* is clear and the *ḥarām* is clear...»¹

Imam Abū Dāwūd رحمته الله said,

I looked into Prophetic *aḥādīth* with connected chains and I found them to be 4,000 *aḥādīth*. I then saw that the foundations of these 4,000 *aḥādīth* are four *aḥādīth*:

1. The *ḥadīth* of al-Nu‘man ibn Bashīr, «The *ḥalāl* is clear, and the *ḥarām* is clear...»
2. The *ḥadīth* of ‘Umar, «Deeds are but [judged] by intentions...»
3. The *ḥadīth* of Abū Hurayrah, «Verily, Allāh is Pure and accepts only that which is pure. And verily, Allāh has commanded the believers with what he had commanded those he had sent (i.e. the Messengers)...»
4. And the *ḥadīth* «From the [signs of a] person’s good [observance of] Islam is to keep away from that which doesn’t concern him.»

For each of these *aḥādīth* is a quarter of knowledge.²

A major driving factor to compile 40 *aḥādīth* on *ṣadaqah* was to provide a reference that has authentic and reliable narrations on the subject. This would be one of the first works on the subject in English in the 40 Ḥadīth genre. Over the years, we have experienced people quoting extremely weak – and at times fabricated – narrations to motivate people to give *ṣadaqah*. Hopefully, this compilation can become an easy reference for

1 *Jāmi’ al-‘Ulūm wa al-Ḥikam fī Sharḥ Khamsīn Ḥadīthan min Jawāmi’ al-Kalim*, ed. Dr. Māhir Yāsīn al-Faḥl (Damascus: Dār Ibn Kathīr, 2008), 31.

2 *Jāmi’ al-‘Ulūm wa al-Ḥikam fī Sharḥ Khamsīn Ḥadīthan min Jawāmi’ al-Kalim*, 32.



people wishing to educate people on the importance of *ṣadaqah* in Islam. We have relied upon the grading of the earlier Ḥadīth scholars as well as cross referencing them with that of the contemporary scholars in this compilation.

For the ease of studying and benefiting from this compilation, we have ordered the narrations according to the following themes:

- Intentions
- The importance of *ṣadaqah*
- The call to give in *ṣadaqah*
- The types of *ṣadaqah*
- The best *ṣadaqah*
- The benefits and rewards of *ṣadaqah*

May Allah Accept from all of us.

27 Ramadan, 1444H
Masjid al-Haram, Makkah



Why focus on ṣadaqah?

The act of *ṣadaqah* or giving in charity holds a lofty position in the teachings of Islam. Islam is a religion of action and implementation of good. Islam doesn't merely talk or formulate theories on goodness but teaches Muslims how to actively live and inculcate these teachings of goodness in all that we do. The act of giving *ṣadaqah* is something that has been reported to have been a practice of all the Messengers that Allāh sent down to us with His Message of Islam across time.

Ṣadaqah is not just about helping others but also ourselves. Giving *ṣadaqah* instills in the giver a sense of gratitude, reminds him of Allāh and His Blessings, and humbles him if done in the correct manner. It is a means of spiritual detoxification in this world. It is a win-win situation as Allāh has promised to give us multiple times in return in this world and the hereafter.

What does the Quran teach us about *ṣadaqah*? Allāh ﷻ says,

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

Who is it that would loan Allāh a goodly loan so He may multiply it for him many times over? And it is Allāh who withholds and grants abundance, and to Him you will be returned.” (al-Baqarah, 2:245)

Imam Ibn al-Qayyim رحمته الله said,

To Allāh belongs the kingdom of the heavens and the earth, yet He asks you for a loan (charity) but you are stingy. He created the seven seas but He loved a tear from you (out of fear of Him) but your eyes were tearless.”¹

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٤٦﴾

Those who spend their wealth in the cause of Allāh and do not follow their charity with reminders of their generosity or hurtful words –

¹ *Al-Fawā'id* (Makkah: Dār 'Ālam al-Fawā'id, 2008), 95.



they will get their reward from their Lord, and there will be no fear for them, nor will they grieve. (al-Baqarah, 2:262)

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

Those who spend their wealth in charity day and night, secretly and openly – their reward is with their Lord, and there will be no fear for them, nor will they grieve. (al-Baqarah, 2:274)

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

Allāh has made *ribā* fruitless and charity fruitful. And Allāh does not like any ungrateful evildoer. (al-Baqarah, 2:276)

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

You will never achieve righteousness until you donate some of what you cherish. And whatever you give is certainly well known to Allāh. (Āl ‘Imrān, 3:92)

إِنَّ الْمَصَدِّقِينَ وَالْمَصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَعْفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

Indeed, those men and women who give in charity and lend to Allāh a good loan will have it multiplied for them, and they will have an honourable reward. (al-Ḥadīd, 57:18)

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ الصَّالِحِينَ ﴿١٠﴾

And donate from what We have provided for you before death comes to one of you, and you cry, “My Lord! If only You delayed me for a short while, I would give in charity and be one of the righteous.” (al-Munāfiqūn, 63:10)

All these *āyāt* of the Quran and many others highlight the high status and importance of *ṣadaqah* in Islam. The term *ṣadaqah* and its plural *ṣadaqāt*, is mentioned in the Quran twelve times, all of them in Madanī surahs. The



term *ṣadaqah* is at times even used to refer to *zakāh* in the Sunnah of the Messenger of Allāh. In *Lisān al-ʿArab*, it is said that “The root of the word *zakāh* in Arabic means cleanliness, growth, blessing, and praise. All these meanings of the word are used in the Quran and *aḥādīth*...”¹ whereas according to Imam Abū al-Ḥasan al-Wāḥidī and others, the root of *zakāh* means to increase and grow and can be applied to multiple facets.²

On the other hand, the word *ṣadaqah* is derived from the word *ṣidq* (صِدْقٌ) which means truth or sincerity. Words that originate from the same root usually have similar meanings. In this case, they are related to helping and emphasize on the idea of trust and compassion. Technically, we can define *ṣadaqah* as voluntary charity given out of the goodness of one’s heart seeking the pleasure of Allāh.

Ṣadaqah has a more general definition as compared to *zakāh* which is more restricted in nature. For example, from a technical point of view, *zakāh* refers to obligatory charity whereas *ṣadaqah* refers to voluntary charity. *Zakāh* distribution is restricted to only eight specific categories as highlighted in the Quran whereas *ṣadaqah* can be given to anyone. Even non-monetary charities like smiling and removing something harmful from the road are considered *ṣadaqah*. Essentially, all *zakāh* qualifies as *ṣadaqah* but not all *ṣadaqah* is necessarily *zakāh*. In this collection, we will focus primarily on voluntary *ṣadaqah*.

Allāh says,

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ
وَيُكَفِّرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٧٦﴾

To give charity publicly is good, but to give to the poor privately is better for you, and will absolve you of your sins. And Allāh is All-Aware of what you do. (al-Baqarah, 2:271)

Explaining this, scholars usually say, “The best charity is hidden, and the best *zakāh* is displayed.”³ Why? This is because charity has no limit, and

1 *Lisān al-ʿArab* (Beirut: Dār Ṣādir, [1991?]), vol. 14, p. 358.

2 Al-Nawawī, Muḥyi al-Dīn ibn Sharaf, *Al-Majmūʿ Sharḥ Al-Muḥadḥ'dhab* (Amman: Bayt al-Afkār al-Dawliyah, 2005), vol. 1, p. 1174.

3 Ibn Baṭṭāl (d.449H) رَضِيَ اللهُ عَنْهُ said, “There is no difference of opinion among the leading scholars that giving obligatory charity openly is better than giving it secretly, and that giving voluntary charity in secret is better than giving it openly...” (*Sharḥ Ṣaḥīḥ al-Bukhārī*, ed. Abū Tamīm Yāsir ibn Ibrāhīm (Riyadh: Maktabat al-Rushd, 2003), vol. 3, p. 420).



it is something between a person and Allāh. *Zakāh* on the other hand is a fixed amount and has to do with establishing a pillar of Islam. Seeing *zakāh* being carried out in public is important as a form of encouragement for others to follow suit and helps ward off envy or suspicion from the poor of the community.





True Impact: Charity changes lives

Giving charity is one of the greatest signs of *Īmān*. How? Whenever we give away money, we expect to get something in return. But when we give money for the sake of Allāh without expecting any immediate physical returns, we are putting our absolute faith in the belief that Allāh will repay us from His bounty even if we can't see it. Giving charity removes the elements of greed and the obsessive desire of wealth from one's heart.

Giving *ṣadaqah* and *zakāh* also helps break the dependency cycle and empowers the weak and marginalized sections of our communities. With financial independence, there is self-sufficiency, enhanced well-being, and overall added value to society.

Let's look at an incident from the life of the Messenger of Allāh ﷺ that signifies the life-changing impact of charity and the power of the community.

One of the most famous companions of the Prophet ﷺ is Salmān al-Fārisī رضي الله عنه. Born into a Persian family of Zoroastrians, Salmān's journey across Arabia in the search of truth is stunning. Imam al-Bukhārī رحمته الله narrates that he was sold as a slave by one master to another more than ten times (*biḍ'at 'ashr*, i.e. between 13 and 19) till he was finally sold to a man from Banū Qurayẓah in Madīnah.¹ He was kept busy with the work of a slave to the point of not being able to participate in the battles of Badr and Uḥud with the Messenger of Allāh ﷺ. The man agreed to free Salmān from his unjust slavery in return for 300 palm trees and forty *awāq* (sing. *ūqiyah*, a unit of gold). Being a slave then, getting even half this amount was impossible for Salmān. He would continue to be enslaved for years to come. So how did he gain his freedom?

Narrating his own story, Salmān رضي الله عنه said,

Then the Messenger of Allāh ﷺ said to me, «Draw up a contract of manumission, O Salmān.» So I drew up a contract of manumission with my master in return for three hundred palm trees which I would plant for him, and forty *awāq*.

The Messenger of Allāh ﷺ said to his companions, «Help your broth-

1 *Ṣaḥīḥ al-Bukhārī* (Cairo: Dār al-Ta'ṣīl, 2012), vol. 5, p. 180, #3937.



er.» So they helped me with the palm trees, one man gave thirty small trees and another gave twenty, and another gave fifteen, and another gave ten, i.e. each man gave according to what he had until they had collected 300 hundred small trees for me.

Then the Messenger of Allāh ﷺ said to me, «Go, O Salmān, and dig the holes where they are to be planted. When you have finished, come to me and I will plant them with my own hand.» So I dug the holes for them, and my companions helped me, then when I had finished, I came to him and told him. The Messenger of Allāh ﷺ came out with me and we started to bring the trees close and the Messenger of Allāh ﷺ planted them with his own hand. By the One in Whose hand is the soul of Salmān, not one single tree among them died.

So I had paid off the trees but there still remained the money. A piece of gold the size of an egg was brought to the Prophet ﷺ from one of his campaigns. He said, “What happened to the Persian who had a contract of manumission?” I was summoned and he said, “Take this and pay off what you owe, O Salmān.” I said, “How could this pay off everything I owe, O Messenger of Allāh?” He said, “Take it, and Allāh will help you to pay off what you owe.” So I took it and weighed it for them, and by the One in Whose hand is the soul of Salmān, it was forty *awāq*, so I paid them their dues and I was set free. I was present with the Messenger of Allāh ﷺ at al-Khandaq, and after that, I did not miss any major events with him.¹



¹ *Musnad Aḥmad*, ed. Shu'ayb al-Arna'ūt and 'Ādil Murshid (Beirut: Mu'assasat al-Risālah, 2001), vol. 39, pp. 140–7, #23737.

Passive vs. active charity

In today's terminology, the act of freeing Salmān by the Muslims could be called a crowdfunding campaign. A very important point to be highlighted in this story is that it wasn't passive charity or participation on behalf of the donors but active and dynamic participation. The donors knew exactly where and how their money was being used, and who exactly was benefiting from it. Also, there was trust in the decision of the person who had identified this 'campaign' for the people to come together to crowdfund for. Sadly today, many platforms and charities are plagued with mismanagement of funds and corruption because of which people have lost trust or at least look at such efforts with a suspicious eye.

From the story of the freedom of Salmān al-Fārisī رضي الله عنه, we learn how the Prophet ﷺ built Madīnah as a society and instilled brotherhood among the Ṣaḥābah. The Prophet ﷺ not only asked the Ṣaḥābah to help their brother, but they also had to put in the effort of digging out the donated trees from their lands and digging up holes to transplant them in the new location too. It wasn't a detached donation but rather an attached investment.

Allāh says,

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْتَبَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ
سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

The example of those who spend their wealth in the way of Allāh is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allāh multiplies [His reward] for whom He wills. And Allāh is all-Encompassing and Knowing. (al-Baqarah, 2:261)

No one would reject a 700% return on their investment, right? And this is also just the tip of the iceberg as Allāh's bounties know no limit. He can reward His servant with a hundredfold of this based on the intention of the giver.

Donating is just one aspect, but actually volunteering and taking the charity to the people dignifies the deed. The Master of the Children of Ādam, the Vessel of Revelation, the Imam of the Prophets of Allāh ﷺ at over fifty years of age, walks down under the Arabian sun to plant 300 date palms



all by himself just for the sake of a slave. The Prophet ﷺ didn't just see a slave but rather he saw a believer seeking the Truth.





The impact of active charity

The Battle of Khandaq (Trench) was fought that exact same year in which Salmān was freed. We all know who the game-changer in this battle was. It was Salmān's رضي الله عنه suggestion to build a trench on the outskirts of Madīnah that helped turn the tide in the favor of the Muslim army against an advancing Makkani army that largely outnumbered them. As a scholar, Salmān رضي الله عنه was noted for his vast knowledge and wisdom. Abū Hurayrah رضي الله عنه is said to have referred to Salmān as *Ṣāhib al-Kitābayn* (The One of the Two Books, i.e. the Bible and the Quran) and 'Alī رضي الله عنه is said to have referred to him as Luqmān al-Ḥakīm (Luqmān the Wise – reference to the wise man in the Quran known for his wisdom). It is reported that Ka'b al-Aḥbar رضي الله عنه said, "Salmān is stuffed with knowledge and wisdom."¹

Salmān رضي الله عنه had knowledge of both the Christian scriptures and the Quran in addition to his earlier knowledge of the Zoroastrian religion. Some reports suggest that Salmān رضي الله عنه in fact translated parts of the Quran into Persian during the Prophet's ﷺ lifetime which earned him the honor of being the first person to translate the Quran into a foreign language.

Another important lesson we learn from this is that it showcases a classic example of impact crowdfunding. The Prophet ﷺ identified the problem as well as provided a solution for it along with calling upon the community to come together to help. In the fast-paced world, it is very easy to get lost in the overflow of information. If the people are aware of the issues at hand, and there are trustworthy facilities at hand to manage the funds, people will participate for sure.

Like this story of Salmān a-Fārisī رضي الله عنه, there are many more stories in our history. Muslim organisations have been working round the clock for years in service of our brothers and sisters. Why is this work important? Luminaries from the likes of Prophet Mūsá عليه السلام to Caliph 'Umar ibn al-Khaṭṭāb رضي الله عنه to Imam Ibn Taymīyah رحمته الله to Shaykh al-Albānī رحمته الله among many others were all technically refugees and emigrants. They were all people that at some point needed help and support.

This also teaches us that those of us who are privileged should not look

1 Ibn 'Abd al-Barr, Yūsuf ibn 'Abd Allāh ibn Muḥammad, *al-Istī'āb fī ma'rīfat al-Aṣḥāb* (Amman: Dār al-'Ālām, 2002), 292.



down on the underprivileged for they are just being tested by a test from Allāh that is different. Rather, we should try to help wherever we can to the best of our abilities. We never know, we may be unearthing and helping support the next gem this Ummah dearly needs.

Abū Mas'ūd al-Anṣārī رحمہ اللہ reported that the Prophet ﷺ said, «Whoever guides someone to goodness will have a reward like one who did it.»¹



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¹ *Ṣaḥīḥ Muslim* (Riyadh: Dār al-Salām, 2000), vol. 5, pp. 218–9, #1944.



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01. Intention: The ultimate foundation

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهَاجَرْتُهَ إِلَى مَا هَاجَرَ إِلَيْهِ.»

‘Umar ibn al-Khaṭṭāb رضي الله عنه narrated: I heard the Messenger of Allāh ﷺ saying, «Deeds are but [judged] by intentions, and for every person is what they intended. Whoever emigrated for worldly benefits or to marry a woman, his emigration was for that to which he emigrated.»¹

This *ḥadīth* was recorded by Imam al-Bukhārī and Imam Muslim in their respective collections of authentic *aḥādīth*. It is an *muttafiq ‘alayh* (agreed-upon) *ḥadīth*, meaning it is of the highest level of authenticity.

Imam Ibn Ḥajar al-‘Asqalānī رحمته الله quoted Imam al-Bukhārī رحمته الله who said, “There is nothing in the narrations of the Prophet ﷺ more comprehensive, richer in meaning, or more plentiful in benefit than this *ḥadīth*.” Imam al-Bukhārī mentions this *ḥadīth* seven times in his *Ṣaḥīḥ*.²

This is to show the importance of intention. Any action that is done needs to have an intention behind it. Without the proper intention, no matter how great the action, its value can be turned to dust. With the proper intention, the smallest of deeds can be turned into mountains.

SUPPORTING NARRATION

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ رَجُلٌ: لَا تُصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدَّقُ عَلَى سَارِقٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، لَا تُصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدَيَّ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدَّقُ اللَّيْلَةَ عَلَى زَانِيَةٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، عَلَى زَانِيَةٍ؟! لَا تُصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدَيَّ غَيٍّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدَّقُ عَلَى غَيٍّ، فَقَالَ: اللَّهُمَّ لَكَ

1 *Ṣaḥīḥ al-Bukhārī* (Cairo: Dār al-Ta’ṣīl, 2012), vol. 1, p. 179–80, #1.

2 *Fatḥ Al-Bārī Bi-Sharḥ Ṣaḥīḥ al-Bukhārī*, ed. Shu’ayb al-Arna’ūṭ and ‘Ādil Murshid (Damascus: Al-Risālah al-‘Ālamīyah, 2013), vol. 1, pp. 17–8.



الحَمْدُ، عَلَى سَارِقٍ وَعَلَى زَانِيَةٍ وَعَلَى عَيٍّْ! فَأُتِيَ فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ عَلَى سَارِقٍ فَلَعَلَّهُ أَنْ
يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأَمَّا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زِنَاهَا، وَأَمَّا الْعَيُّْ فَلَعَلَّهُ يَعْتَبِرُ
فَيَنْفِقُ مِمَّا أَعْطَاهُ اللَّهُ.»

Abū Hurayrah رضي الله عنه reported that the Messenger of Allāh ﷺ said, «A man said, “I will definitely give in charity,” so he went out with his charity and placed it in the hands of a thief. In the morning, people were saying, “Charity was given to a thief!” The man said, “O Allāh, praise be to you! I will definitely give in charity,” so he went out with his charity [once more] and placed it in the hands of an adulteress. In the morning, people were saying, “Charity was given to an adulteress in the night!” The man said, “O Allāh, praise be to you! An adulteress?! I will definitely give in charity,” so he went out with his charity [again] and placed it in the hands of a wealthy person. In the morning, people were saying, “Charity was given to a wealthy person!”

The man said, “O Allāh, praise be to you! [Charity] for a thief, an adulteress, and a wealthy person?!” Then, it was said to him in a dream, “As for your charity to the thief, perhaps it will cause him to give up stealing. As for the adulteress, perhaps it will cause her to give up adultery. And as for the wealthy person, perhaps he will learn a lesson and spend in charity from what Allāh has given him.”»¹

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 317, #1431; *Ṣaḥīḥ Muslim* (Riyadh: Dār al-Salām, 2000), vol. 3, pp. 211–12, #1035.

02. Allāh accepts only that which is good

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّهَا النَّاسُ، إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، قَالَ: ﴿يَتَأْتِيهَا الرُّسُلُ كُلُّوْا مِنْ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [المؤمنون: ١٥]، وَقَالَ: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُلُّوْا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ﴾ [البقرة: ٢٧١]»، ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يَدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ، يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَتَى يُسْتَجَابُ لِذَلِكَ؟!

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allāh ﷺ said, «O people, Allāh is Good and He [therefore,] accepts only that which is good. And verily, Allāh commanded the believers just as He commanded the Messengers, «O Messengers! Eat from what is good and lawful, and act righteously. Indeed, I fully know what you do.» (al-Mu'minūn, 23:51) And He said, «O Believers! Eat from the good things We have provided for you.» (al-Baqarah, 2:172)

He then mentioned a person who travels widely, his hair dishevelled and covered with dust, who extends his hands toward the sky (to supplicate) [saying], “O Lord, O Lord,” whereas his food is unlawful, his drink is unlawful, his clothes are unlawful, and his nourishment is unlawful. How then, can his supplication be accepted?¹

SUPPORTING NARRATIONS

عَنْ مُصْعَبِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: دَخَلَ عَبْدُ اللَّهِ بْنُ عُمَرَ عَلَى ابْنِ عَامِرٍ يَعُودُهُ وَهُوَ مَرِيضٌ، فَقَالَ: أَلَا تَدْعُو اللَّهَ لِي يَا ابْنَ عُمَرَ! قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَقْبَلُ اللَّهُ صَلَاةَ بَغَيْرِ طُهْرٍ، وَلَا صَدَقَةً مِنْ غُلُولٍ» وَكُنْتُ عَلَى الْبَصْرَةِ.

Narrated Muṣ'ab ibn Sa'd رَضِيَ اللَّهُ عَنْهُ reported, “Abd Allāh ibn ‘Umar came to visit Ibn ‘Āmir when he was sick and the latter said, ‘Won’t you supplicate to

1 Ṣaḥīḥ Muslim, vol. 3, pp. 202–3, #1029.



Allāh for me, O Ibn ‘Umar?’ He said, ‘I heard the Messenger of Allāh ﷺ say, «No *ṣalāh* is accepted by Allāh without purification, nor is *ṣadaqah* from *ghulūl*,»¹ and you were governing Basra.’”²

عَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ وَبِيَدِهِ عَصَا، وَقَدْ عَلَّقَ رَجُلٌ مِنَّا حَشَفًا، فَطَعَنَ بِالْعَصَا فِي ذَلِكَ الْقَنُوءِ، وَقَالَ: «لَوْ شَاءَ رَبُّ هَذِهِ الصَّدَقَةِ تَصَدَّقَ بِأَطْيَبِ مِنْهَا»، وَقَالَ: «إِنَّ رَبَّ هَذِهِ الصَّدَقَةِ يَأْكُلُ الْحَشَفَ يَوْمَ الْقِيَامَةِ.»

‘Awf ibn Mālik رَضِيَ اللَّهُ عَنْهُ reported, “The Messenger of Allāh ﷺ came to us in the masjid and he had a staff in his hand. A man among us had hung a bundle of unpalatable [dates], so he ﷺ started striking that bundle with his staff and said, «If he wished he could have given better *ṣadaqah* than this. Verily, the one who gave this in *ṣadaqah* will eat unpalatable [dates] on the Day of Resurrection.»”³

1 *Ghulūl* refers to goods stolen or misappropriated from the spoils of war before their authorized distribution.

2 *Ṣaḥīḥ Muslim*, vol. 2, p. 6, #215.

3 *Sunan Abī Dāwūd* (Cairo: Dār Ta’ṣīl, 2015), vol. 3, p. 438, #1601.



03. No excuses: Everyone can participate

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّنْيَرِ بِالْأَجُورِ؛ يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ، قَالَ: «أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟! إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنْ مُنْكَرٍ صَدَقَةٌ، وَفِي بَضْعٍ أَحَدِكُمْ صَدَقَةٌ»، قَالُوا: يَا رَسُولَ اللَّهِ، أَيَأْتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟! قَالَ: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ؛ أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ.»

Abū Dharr رضي الله عنه reported that some of the Companions came to the Prophet ﷺ and said, “O Messenger of Allāh, the rich have taken all the rewards. They pray as we pray, they fast as we fast, and they give *ṣadaqah* from their surplus wealth.”

The Prophet ﷺ said, «Has Allāh not made ways for you to give *ṣadaqah*? In every glorification of Allāh is *ṣadaqah*, in every declaration of His greatness is *ṣadaqah*, in every praise of Him is *ṣadaqah*, in every declaration of His oneness is *ṣadaqah*, enjoining good is *ṣadaqah* and forbidding evil is *ṣadaqah*, and in a man's intimate relations with his wife is *ṣadaqah*.»

They said, “O Messenger of Allāh, is there a reward for one who satisfies his desires?” The Prophet ﷺ said, «Do you not see that if he were to satisfy his desires with the unlawful, it would be a burden of sin upon him? Likewise, if he were to satisfy himself with the lawful, he will have a reward.»¹

SUPPORTING NARRATIONS

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ.»

Hudhayfah رضي الله عنه reported that the Prophet ﷺ said, «Every good deed is *ṣadaqah*.»²

¹ *Ṣaḥīḥ Muslim*, vol. 3, pp. 194–5, #1019.

² *Ṣaḥīḥ Muslim*, vol. 3, p. 194, #1018.



عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذُكِرَ لِي: أَنَّ الْأَعْمَالَ تَبَاهَى ، فَتَقُولُ الصَّدَقَةُ: أَنَا أَفْضَلُكُمْ.

‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ said, “It was mentioned to me that good deeds boast in front of each other. And *ṣadaqah* says, ‘I am the best amongst you.’”¹

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «...وَأَنَّ أَحَبَّ الْأَعْمَالِ أَدْوَمُهَا إِلَى اللَّهِ وَإِنْ قَلَّ.»

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا reported that Allāh’s Messenger ﷺ said, «...The most beloved of deeds to Allāh is the most regular and constant even if it was small.»²

1 Al-Mundhirī, ‘Abd al-‘Azīm ibn ‘Abd al-Qawī, *Al-Tarḡīb Wa Al-Tarhīb* (Riyadh: Maktabat al-Ma’ārif, 2003), vol. 1, p. 383, #1264.

2 *Ṣaḥīḥ al-Bukhārī*, vol. 8, pp. 273–4, #6472.



04. Charity doesn't decrease wealth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ.»

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allāh ﷺ said, «*Ṣadaqah* does not decrease wealth; Allāh only increases a slave in honor by [his] forgiveness (of another); and no one humbles himself for the sake of Allāh but that Allāh raises his status.»¹

SUPPORTING NARRATION

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ: أَنْفِقْ يَا ابْنَ آدَمَ أَنْفِقْ عَلَيْكَ.»

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allāh ﷺ said, «Allāh said, “Spend [in charity], O son of Adam, and I will spend on you.”»²

¹ *Ṣaḥīḥ Muslim*, vol. 6, p. 449, #2671.

² *Ṣaḥīḥ al-Bukhārī*, vol. 7, p. 174, #5343; *Ṣaḥīḥ Muslim*, vol. 3, p. 183, #1006.

05. Charity: A protection against turmoil

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ، يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارِسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَّتُهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَأَ بِهِ عَمَلُهُ، لَمْ يُسْرِعْ بِهِ نَسَبُهُ.»

Abū Hurayrah رضي الله عنه reported that the Messenger of Allāh ﷺ said, «Whoever alleviates a worldly suffering from a believer, Allāh will alleviate a suffering from the sufferings of the Day of Resurrection for him; he who finds relief for one who is hard-pressed, Allāh will make things easy for him in this world and in the hereafter; and he who conceals [the faults of] a Muslim, Allāh will conceal him (his faults) in this world and in the hereafter.

Allāh is at the aid of a slave so long as he is at the aid of his brother; he who treads a path in search of knowledge, Allāh will make a path to Jannah easy for him; no people assemble in one of Allāh's houses (masjids), reciting the Book of Allāh and learning and teaching it among themselves, except that tranquility descends on them, mercy envelops them, the angels surround them, and Allāh mentions them in the presence of those near Him; and whosoever's deeds slow him down, his lineage will not speed him up.»¹

SUPPORTING NARRATION

عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا عِنْدَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ ﷺ فِي الْفِتْنَةِ كَمَا قَالَ؟ قَالَ: فَقُلْتُ: أَنَا، قَالَ: إِنَّكَ لَجَرِيءٌ، وَكَيْفَ قَالَ؟ قُلْتُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ، وَمَالِهِ، وَنَفْسِهِ، وَوَلَدِهِ، وَجَارِهِ، يُكْفَرُهَا الصِّيَامُ، وَالصَّلَاةُ، وَالصَّدَقَةُ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ

¹ Ṣaḥīḥ Muslim, vol. 7, pp. 63–4, #2797.

Hudhayfah رضي الله عنه reported, “One day, we were in the company of ‘Umar رضي الله عنه when he said, ‘Who among you remembers the *ḥadīth* of Allāh’s Messenger regarding the *fitnah* just as he told it?’ I said, ‘I do.’ Thereupon he said, ‘You are bold.’ He then said, ‘What did he say?’”

I said, “I heard the Messenger of Allāh ﷺ say, «The *fitnah* for a man occurs in his family, his wealth, his own self, his children, and his neighbor; these are expiated by fasting, prayer, *ṣadaqah*, and enjoining good and prohibiting evil.»”¹

1 *Ṣaḥīḥ Muslim*, vols. 7, pp.279–80, #3002 and #3003.



06. Attaining the mercy of the Most Merciful

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ،
إِزْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّنْ فِي السَّمَاءِ، الرَّحِمُ شِجْنَةٌ مِنَ الرَّحْمَنِ، فَمَنْ وَصَلَهَا
وَصَلَّاهُ اللَّهُ، وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ.»

‘Abd Allāh ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allāh ﷺ said,
«The merciful will be shown mercy by the Most Merciful. Be merciful to
those on the earth, and you will be shown mercy by Him Who is above
the heavens. The womb (*rahim*) is named after al-Raḥmān, so whoever
connects it (keeps family ties), Allāh connects him, and whoever severs
it, Allāh severs him.»¹

¹ *Sunan al-Tirmidhī* (Cairo: Dār al-Ta’šīl, 2016), vol. 3, p. 152, #2049.



07. Charity: A means to win Allāh's blessings

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَنْفَقِي، وَلَا تُخْصِي، فَيُخْصِيَ اللَّهُ عَلَيْكَ، وَلَا تُوعِي، فَيُوعِيَ اللَّهُ عَلَيْكَ.»

Asmā' bint Abī Bakr رضي الله عنهما reported that Allāh's Messenger ﷺ said to her, «Give (in charity) and do not calculate what you give (i.e. do not give reluctantly) lest Allāh should give you in a limited amount, and do not withhold your money lest Allāh should withhold it from you.»¹

SUPPORTING NARRATIONS

عَنْ مُصْعَبِ بْنِ سَعْدٍ رضي الله عنه، قَالَ: رَأَى سَعْدُ رضي الله عنه أَنَّ لَهُ فَضْلًا عَلَى مَنْ دُونَهُ، فَقَالَ النَّبِيُّ ﷺ: «هَلْ تُنْصَرُونَ وَتُرْزَقُونَ إِلَّا بِضَعْفَائِكُمْ؟»

Muṣ'ab ibn Sa'd رضي الله عنه reported, "Sa'd (Muṣ'ab's father) رضي الله عنه viewed himself as better than those below him. So the Prophet ﷺ said to him, «Are you not given support and provision due to your weak ones?»²

عَنْ مُصْعَبِ بْنِ سَعْدٍ رضي الله عنه، عَنْ أَبِيهِ رضي الله عنه، أَنَّهُ ظَنَّ أَنَّ لَهُ فَضْلًا عَلَى مَنْ دُونَهُ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «إِنَّمَا نَصَرَ اللَّهُ هَذِهِ الْأُمَّةَ بِضَعْفَيْهَا؛ بِدَعْوَتِهِمْ وَصَلَاتِهِمْ وَإِخْلَاصِهِمْ.»

Muṣ'ab ibn Sa'd رضي الله عنه reported from his father رضي الله عنه – who thought he was better than those below him from the Companions – that Allāh's Prophet ﷺ said, «Verily, Allāh only supports this nation due to its weak ones; due to their supplications, their prayers, and their sincerity.»³

عَنْ أَسْمَاءَ رضي الله عنها، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا لِي مَالٌ إِلَّا مَا أَدْخَلَ عَلَيَّ الرَّزِيقُ؛ فَأَتَصَدَّقُ؟ قَالَ: «تَصَدَّقِي، وَلَا تُوعِي فَيُوعِيَ اللَّهُ عَلَيْكَ.»

Asmā' رضي الله عنها narrated that she once said, "O Messenger of Allāh ﷺ, I have

1 Ṣaḥīḥ al-Bukhārī, vol. 3, p. 467, #2607.

2 Ṣaḥīḥ al-Bukhārī, vol. 4, p. 98, #2913.

3 Sunan al-Kubrā (Cairo: Dār al-Ta'ṣīl, 2012), vol. 5, p. 325, #4582.



no property except what was given to me by al-Zubayr (i.e. her husband). Should I give [it] in charity?” The Prophet ﷺ said, «Give in charity and do not withhold [it]; otherwise it (sustenance) will be withheld from you.»¹

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِبْغُونِي الضُّعَفَاءَ، فَإِنَّمَا تُرْزَقُونَ
وَتُنْصَرُونَ بِضُعَفَائِكُمْ.»

Abū Dardā' رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allāh ﷺ said, «Seek out the vulnerable for me, for you are only given provision and support due to your weak ones.»²

1 *Ṣaḥīḥ al-Bukhārī*, vol. 3, p. 467, #2606.

2 *Sunan Abī Dāwūd*, vol. 4, p. 426, #2582.



08. Half a date can change your fate

عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ ذَكَرَ النَّارَ، فَأَشَاحَ بِوَجْهِهِ فَتَعَوَّذَ مِنْهَا، ثُمَّ ذَكَرَ النَّارَ، فَأَشَاحَ بِوَجْهِهِ فَتَعَوَّذَ مِنْهَا، ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ فَبِكَلَّةٍ طَيِّبَةٍ.»

Narrated ‘Adi ibn Hātim رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ mentioned the Fire and turned his face aside and asked for Allāh’s protection from it, and then again he mentioned the Fire and turned his face aside and asked for Allāh’s protection from it. He then said, «Protect yourselves from the Hell-Fire, even if with half a date, and he who cannot afford that, then by [saying] a good, pleasant word.»¹

SUPPORTING NARRATION

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا قَالَتْ: جَاءَنِي مُسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا، فَأَطْعَمْتُهَا ثَلَاثَ تَمَرَاتٍ فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً، وَرَفَعَتْ إِلَيَّ فِيهَا تَمْرَةً لَتَأْكُلَهَا، فَاسْتَطَعْتُهَا ابْنَتَاهَا، فَشَقَّتِ التَّمْرَةَ الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا بَيْنَهُمَا، فَأَعْجَبَنِي شَأْنُهَا فَذَكَرْتُ الَّذِي صَنَعَتْ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «اللَّهُ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ - أَوْ: أَعْتَقَهَا بِهَا مِنَ النَّارِ.»

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا reported, “A poor woman came to me carrying her two daughters. I gave her three dates. She gave both a date each and then took up the [last] date to her mouth to eat it, but her daughters expressed a desire to eat it. She then divided the date that she intended to eat between them. I admired her character and mentioned what she did to the Messenger of Allāh ﷺ. Thereupon he said, «Verily, Allāh has assured Jannah for her because of this act of hers,» or «He has rescued her from the hellfire...»²

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 8, p. 323, #6572.

² *Ṣaḥīḥ Muslim*, vol. 6, pp. 486–7, #2718.



09. The reality of wealth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَقُولُ الْعَبْدُ: مَالِي مَالِي! إِنَّمَا لَهُ مِنْ مَالِهِ ثَلَاثٌ: مَا أَكَلَ فَأَفْتَى، أَوْ لَبَسَ فَأَتَى، أَوْ أَعْطَى فَأَقْتَى، مَا سِوَى ذَلِكَ فَهُوَ ذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ.»

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allāh ﷺ said, «A slave says, “My wealth, my wealth!” but from his wealth only three things are really his: whatever he eats and then assimilates; whatever he wears and then outwears; and whatever he gives [as charity] and then hoards [its reward] (for the hereafter). Anything other than these is ephemeral and will be left for others.»¹

SUPPORTING NARRATIONS

قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: «أَيُّكُمْ مَالٌ وَارِثُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ؟» قَالُوا: يَا رَسُولَ اللَّهِ، مَا مِنَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ، قَالَ: «فَإِنَّ مَالَهُ مَا قَدَّمَ، وَمَالٌ وَارِثُهُ مَا أَخَّرَ.»

‘Abd Allāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ reported that the Prophet ﷺ said, «Which of you loves the wealth of his heirs more than his own?» They said, “O Messenger of Allāh, there is no one from among us except that his own wealth is more beloved to him.”

The Prophet ﷺ said, «Verily, his true wealth is what he sends forth and the wealth of his heirs is what is left behind.»²

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهُمْ ذَبَحُوا شَاةً، فَقَالَ النَّبِيُّ ﷺ: «مَا بَقِيَ مِنْهَا؟» قَالَتْ: مَا بَقِيَ مِنْهَا إِلَّا كَتِفُهَا، قَالَ: «بَقِيَ كُلُّهَا غَيْرَ كَتِفِهَا.»

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا reported: They (the Companions) slaughtered a sheep and gave in charity from it. The Prophet ﷺ said, «What remains of it?» ‘Ā’ishah said, “Nothing remains but its shoulder.”

¹ *Ṣaḥīḥ Muslim*, vol. 7, p. 371, #3079.

² *Ṣaḥīḥ al-Bukhārī*, vol. 8, p. 260, #6450.



The Prophet ﷺ said, «[Rather,] all of it remains but its shoulder.»¹

1 *Sunan al-Tirmidhī*, vol. 3, pp. 435–6, #2651.



10. Charity: The key to repentance

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَتَى رَجُلًا النَّبِيُّ ﷺ، فَقَالَ: هَلَكْتُ؛ وَفَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ، قَالَ: «أَعْتَقَ رَقَبَةً». قَالَ: لَيْسَ لِي، قَالَ: «فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ»، قَالَ: لَا أَشْتَطِيعُ، قَالَ: «فَأَطْعِمْ سِتِّينَ مِسْكِينًا»، قَالَ: لَا أَحِدُ، فَأُتِيَ بِعَرَقٍ فِيهِ تَمْرٌ، فَقَالَ: «أَيْنَ السَّائِلُ؟ تَصَدَّقْ بِهَا»، فَقَالَ: عَلَى أَفْقَرٍ مِنِّي؟! وَاللَّهِ، مَا بَيْنَ لَا بَيْتَهَا أَهْلٌ يَبْتَ أَفْقَرُ مِنَّا، فَصَحَّكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِدُهُ، قَالَ: «فَأَنْتُمْ إِذَنْ.»

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reported that a man came to the Prophet ﷺ and said, “I have been ruined; I had relations with my wife in Ramadan.” The Prophet ﷺ said (to him), «Manumit a slave.» The man said, “I cannot afford that.”

The Prophet ﷺ said, «So fast for two successive months continuously.» The man said, “I cannot do that.”

The Prophet ﷺ said, «[Then] feed sixty poor persons.» The man said, “I have nothing.” Then a big basket full of dates was brought to the Prophet.

The Prophet ﷺ said, «Where is the questioner? Go and give this in charity.» The man said, “To a poorer person than I? By Allāh, there is no family in between these two lava tracts [of Madīnah] who is poorer than we.”

The Prophet ﷺ then smiled till his premolar teeth became visible, and said, «Then [it is charity for] yourselves.»¹

SUPPORTING NARRATION

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَاهِبًا عَبْدَ اللَّهِ فِي صَوْمَعَتِهِ سِتِّينَ سَنَةً، فَجَاءَتْ امْرَأَةً فَزَلَّتْ إِلَى جَنْبِهِ، فَزَلَّ إِلَيْهَا فَوَاقَعَهَا سِتَّ لَيَالٍ، ثُمَّ أَشْقَطَ فِي يَدِهِ ثُمَّ هَرَبَ، فَأُتِيَ مَسْجِدًا فَأَوَى فِيهِ فَمَكَتْ ثَلَاثًا لَا يَطْعَمُ شَيْئًا، فَأُتِيَ بِرَغِيفٍ، فَكَسَرَ نِصْفَهُ فَأَعْطَاهُ رَجُلًا عَنْ يَمِينِهِ، وَأَعْطَى الْآخَرَ رَجُلًا عَنْ يَسَارِهِ، ثُمَّ بُعِثَ إِلَيْهِ مَلَكٌ فَقَبَضَ رُوحَهُ، فَوَضَعَ عَمَلُ سِتِّينَ سَنَةً فِي كِفَّةٍ وَوُضِعَتِ السَّيِّئَةُ فِي أُخْرَى فَرِحَتْ، ثُمَّ جِيءَ بِالرَّغِيفِ فَرَجَحَ بِالسَّيِّئَةِ.

¹ Ṣaḥīḥ al-Bukhārī, vol. 8, pp. 66–7, #6092.



‘Abd Allāh ibn Mas‘ūd رضي الله عنه reported,

A monk worshipped Allāh in his hermitage for sixty years. Then, a woman came and laid down at his side, so he laid down with her and was intimate with her for six nights. He became regretful and fled. He arrived at a masjid and sought refuge in it and remained inside for three days without eating anything.

He was given a loaf of bread. He broke it into two halves and gave one half to the man on his right and the other half to the one on his left. Allāh then sent the angel of death to take hold of his soul.

His deeds of sixty years were placed on one side of the scale and the sins [of the six nights] on the other, and the latter outweighed the former. Then, the loaf of bread was placed on the scale and it outweighed the sins [of the six nights].”¹

1 Ibn Abī Shaybah, Abū Bakr ‘Abd Allāh ibn Muḥammad, *Muṣannaf Ibn Abī Shaybah* (Riyadh: Dār Kunūz Ishbīliyyā, 2015), vol. 6, p. 143, #10075.



11. The giving hand vs. the taking hand

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ عَلَى الْمِنْبَرِ وَذَكَرَ الصَّدَقَةَ وَالتَّعَفُّفَ وَالْمَسْأَلَةَ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، فَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَةُ، وَالسُّفْلَى هِيَ السَّائِلَةُ.»

‘Abd Allāh ibn ‘Umar رضي الله عنهما reported that the Messenger of Allāh ﷺ – while on the *minbar* (pulpit) – mentioned charity, abstinence (from asking), and asking, and said, «The upper hand is better than the lower hand. The upper hand is the one that gives, and the lower hand is the one that asks.»¹

SUPPORTING NARRATION

عَنْ حَكِيمِ بْنِ حَزَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ لِي: «يَا حَكِيمُ إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلُوءٌ، فَمَنْ أَخَذَهُ بِطَيْبِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى.»

Ḥakīm ibn Ḥizām رضي الله عنه reported that the Prophet ﷺ said to him, «O Ḥakīm, verily, this wealth is lush green. Whoever receives it with an in-disposed soul will be blessed in it, but whoever receives it with a covetous soul will not be blessed in it; he will be like the one who eats but cannot be satiated. The upper hand is better than the lower hand.»²

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 2, pp. 320–1, #1439; *Ṣaḥīḥ Muslim*, vol. 3, pp. 221–2, #1046.

² *Ṣaḥīḥ al-Bukhārī*, vol. 8, pp. 259–60, #6449; *Ṣaḥīḥ Muslim*, vol. 3, p. 222, #1047/1.



12. The angels make *du‘ā* for you

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ، إِلَّا مَلَكَانِ يَنْزِلَانِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُنْسِكًا تَلَفًا.»

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reported that the Prophet ﷺ said, «Two angels descend every day that dawns on my slaves. One of them says, “O Allāh! Compensate the person who gives,” while the other one says, “O Allāh! Ruin the one who withholds.”»¹

¹ Ṣaḥīḥ al-Bukhārī, vol. 2, pp. 326–7, #1453; Ṣaḥīḥ Muslim, vol. 3, p. 198, #1023.



13. Help others to help yourself

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَرْزُقُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَيْهيمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ.»

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allāh ﷺ said, «No Muslim plants a tree or sows a seed and then a bird, or a human, or an animal eats from it but that it is a charity for him.»¹

SUPPORTING NARRATION

عَنْ سُرَّاقَةَ بِنِ جُعْثَمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَالَةِ الْإِبِلِ تَعَشَى حِياضِي قَدْ لُطِّتْهَا لِإِبِلِي، فَهَلْ لِي مِنْ أَجْرٍ إِنْ سَقَيْتُهَا؟ فَقَالَ: «نَعَمْ، فِي كُلِّ ذَاتِ كَبِدٍ حَرًى أَجْرٌ.»

Surāqah ibn Ju'shum رَضِيَ اللَّهُ عَنْهُ reported: I asked the Messenger of Allāh ﷺ about a lost camel which used to come to drink from my cisterns that I had prepared for my own camels, “Will I be rewarded if I give it some water to drink?” The Prophet ﷺ said, “Yes, there is reward for [giving water] to every living being.”²

1 *Ṣaḥīḥ al-Bukhārī*, vol. 3, p. 303, #2331; *Ṣaḥīḥ Muslim*, vol. 4, p. 244, #1586.

2 *Sunan Ibn Mājah* (Beirut: Dār al-Ta'ṣīl, 2014), vol. 3, p. 443, #3711.



14. Charity: A cure

عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ يُجْرَحُ فِي جَسَدِهِ جِرَاحَةً فَيَتَصَدَّقُ بِهَا، إِلَّا كَفَرَ اللَّهُ عَنْهُ مِثْلَ مَا تَصَدَّقَ بِهِ.»

‘Ubādah ibn al-Ṣāmit رَضِيَ اللَّهُ عَنْهُ reported that he heard the Messenger of Allāh ﷺ say, «There is no person who is afflicted with a wound on his body, and he gives charity due to that, but that Allāh expiates from him the like of what he gave in charity.»¹

¹ *Musnad Aḥmad*, ed. Shu‘ayb al-Arna‘ūṭ and ‘Ādil Murshid (Beirut: Mu‘assasat al-Risālah, 2001), vol. 37, pp. 374–5, #22701.



15. Who are the poor?

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الْمِسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ، فَرَدُّهُ اللَّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ،» قَالُوا: فَمَا الْمِسْكِينُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ، وَلَا يُفْطِنُ لَهُ فَيَتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا.»

Abū Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, «The poor person is not the one who goes around [begging] people, and who is turned away [by being given] a morsel or two, or a date or two.» So the Companions asked, “So who then is the poor person, O Messenger of Allāh?” He ﷺ said, «[The poor person is] one who doesn’t have enough to fulfill his needs, whose condition people are unaware of so as to give him in charity, and who doesn’t ask people for anything.»¹

¹ Ṣaḥīḥ Muslim, vol. 1, p. 225, #1050.



16. The small stones start an avalanche

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُع فِيهِ الشَّمْسُ»، قَالَ: «يَعْدُلُ بَيْنَ الْاِثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَيَحْمِلُهُ عَلَيْهَا أَوْ يَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ»، قَالَ: «وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خَطْوَةٍ يَتَّسِبُهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَيُضَيِّطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ.»

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allāh ﷺ said the following: «*Ṣadaqah* is due on every joint of a person, every day the sun rises», «Administering justice between two men is *ṣadaqah*, and assisting a man mount his beast, or helping him load his luggage on it is *ṣadaqah*», and «A good word is *ṣadaqah*, and every step that you take towards prayer is *ṣadaqah*, and removing harmful things from a pathway is *ṣadaqah*.»¹

SUPPORTING NARRATIONS

عَنْ جَابِرِ بْنِ سُلَيْمٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَقْرِغَ مِنْ دَلْوِكَ فِي إِنَاءِ الْمُسْتَنْسِقِي، وَلَوْ أَنْ تُكَلِّمَ أَخَاكَ وَوَجْهَكَ إِلَيْهِ مُنْبَسِطٌ، وَإِيَّاكَ وَتَسْبِيلَ الْإِزَارِ، فَإِنَّهُ مِنَ الْحَيَلَاءِ، وَالْحَيَلَاءُ لَا يُجِبُّهَا اللَّهُ، وَإِنْ أَمْرُكَ سَبَكَ بِمَا يَعْلَمُ فِيكَ، فَلَا تَسْبُهُ بِمَا تَعْلَمُ فِيهِ، فَإِنْ أَجْرُهُ لَكَ وَوَيْالَهُ عَلَى مَنْ قَالَهُ.»

Jābir ibn Sulaym رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allāh ﷺ said, «Never ever belittle any good deed, not even emptying your bucket in a cup for someone to drink or speaking to your brother with a cheerful face. And beware of *isbāl*² in lower garments, for it is conceit and Allāh does not like conceit. And a person may insult you with what he knows of you, but you should not insult him with what you know of him. For surely, his reward is yours and the burden of sin is on whoever said it.»³

كَانَ الْبَرَاءُ بْنُ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ مَخَّ مَنِحَةً لَبَنٍ أَوْ وَرَقٍ

¹ *Ṣaḥīḥ Muslim*, vol. 3, p. 198, #1022.

² *Isbāl* refers to letting a garment beyond one's ankles. It applies specifically to men.

³ *Musnad Ahmad*, vol. 34, p. 236, #20633.

أَوْ هَدَى زُقَافًا كَانَ لَهُ مِثْلُ عَتَقِي رَقَبَةٍ.»

Al-Barā' ibn 'Āzib رضي الله عنه used to say, "I heard the Prophet ﷺ saying, «Whoever gives away milk or a piece of silver, or guides others through alleyways, will be rewarded as if he had freed a slave.»"¹

عَنْ أَبِي ذَرٍّ رضي الله عنه أَنَّهُ قَالَ: إِفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَتَبَسُّمُكَ فِي وَجْهِ أَخِيكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَ وَالْعِظَمَ عَنْ طَرِيقِ النَّاسِ لَكَ صَدَقَةٌ، وَهِدَايَتُكَ الرَّجُلَ فِي أَرْضِ الضَّالَّةِ صَدَقَةٌ.

Abū Dharr رضي الله عنه said, "Your putting some of the water from your bucket in your brother's bucket is *ṣadaqah*. Your enjoining the good and forbidding the evil is *ṣadaqah*. Your removing stones, thorns, and bones from people's paths is *ṣadaqah*. Your guiding a man in a place where there are no guides is *ṣadaqah*."²

¹ *Sunan al-Tirmidhī*, vol. 3, p. 166, #2084.

² *Al-Adab al-Mufrad* (Jubail: Dār al-Ṣiddīq, 2000), 311, #891.



17. Charity begins at home

عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ صَدَقَةٌ.»

Abū Mas‘ūd al-Badrī رَضِيَ اللَّهُ عَنْهُ reported that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, «A man’s spending on his family is *ṣadaqah*.»¹

SUPPORTING NARRATIONS

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِزْتَ عَلَيْهَا، حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ.»

Sa’d ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, «You will be rewarded for whatever you spend for Allāh’s sake even if it were a morsel which you put in your wife’s mouth.»²

عَنِ الْمِقْدَامِ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا أَطْعَمْتَ نَفْسَكَ فَهُوَ صَدَقَةٌ، وَمَا أَطْعَمْتَ وَلَدَكَ وَزَوْجَتَكَ وَخَادِمَكَ فَهُوَ صَدَقَةٌ.»

Al-Miqdām رَضِيَ اللَّهُ عَنْهُ heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, «What you feed yourself is *ṣadaqah*. What you feed your child, your wife, and your servant is *ṣadaqah*.»³

1 Ṣaḥīḥ al-Bukhārī, vol. 5, p. 218, #3997.

2 Ṣaḥīḥ al-Bukhārī, vol. 1, p. 230, #56.

3 Al-Bukhārī, Muḥammad ibn Ismā‘īl, *Al-Adab al-Mufrad*, 75–76, #195.



18. The greatest reward is spending on family

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ، أَعْظَمُهَا أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ.»

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allāh ﷺ said, «A dinar you spend in Allāh's way, or to free a slave, or as charity you give to a needy person, or to support your family; the one yielding the greatest reward is that which you spend on your family.»¹

¹ *Ṣaḥīḥ Muslim*, vol. 3, p. 185, #1008.



19. Everyone involved with charity is a winner

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ؛ كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ، وَلِرَوْجِهَا أَجْرُهُ بِمَا كَسَبَتْ، وَلِلْعَازَنِ مِثْلُ ذَلِكَ، لَا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا.»

‘Āishah رضي الله عنها reported that the Messenger of Allāh ﷺ said, «When a woman spends in charity from the food of her house, without wasting it, she will have a reward for what she spent. Her husband will have a reward from what he earned. [Similarly,] custodians will have a like reward (of giving in charity from the original owner’s wealth). Their rewards will not decrease each other’s at all.»¹

SUPPORTING NARRATION

عَنْ رَافِعِ بْنِ خَدِيجٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْعَامِلُ عَلَى الصَّدَقَةِ بِالْحَقِّ كَالْعَازِي فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ إِلَى بَيْتِهِ.»

Rāfi‘ ibn Khadij رضي الله عنه reported that he heard the Messenger of Allāh say, «The one who works in collecting *ṣadaqah* justly is like the one who fights in the cause of Allāh until he returns.»²

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 319, #1435; *Ṣaḥīḥ Muslim*, vol. 3, pp. 212–3, #1037.

² *Sunan al-Tirmidhī*, vol. 2, p. 61, #650.



20. Charity for those that have passed away

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي افْتُلِتَتْ نَفْسُهَا، وَأَظَنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقْتُ، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ.»

‘Ā’ishah رضي الله عنها reported that a man said to the Prophet ﷺ, “O Messenger of Allāh, my mother died suddenly without writing a will. I think if she could speak, she would give in charity. Will she have a reward if I give charity on her behalf?” The Prophet ﷺ said, «Yes.»¹

SUPPORTING NARRATION

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي تُوفِّيَتْ، أَفَيَنْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ»، قَالَ: فَإِنْ لِي مَخْرَفًا، فَأُشْهِدُكَ أَنِّي قَدْ تَصَدَّقْتُ بِهِ عَنْهَا.

Ibn ‘Abbās رضي الله عنهما reported that a man said, “O Messenger of Allāh, my mother has died; will it benefit her if I give *ṣadaqah* on her behalf?” To which he ﷺ said, «Yes.» So he said, “I have a garden, and I call you to witness that I have given it as *ṣadaqah* on her behalf.”²

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 2, pp. 295–6, #1397; *Ṣaḥīḥ Muslim*, vol. 3, p. 193, #1017.

² *Sunan al-Tirmidhī*, vol. 2, p. 74, #674.



21. The Hereafter investment

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ.»

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allāh ﷺ said, «When a man dies, his deeds end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him.»¹

¹ *Ṣaḥīḥ Muslim*, vol. 4, p. 348, #1671.



22. Fulfill your *amānah*

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْحَازِنُ الْمُسْلِمُ الْأَمِينُ: الَّذِي يُنْفِذُ - وَرُبَّمَا قَالَ: يُعْطِي - مَا أُمِرَ بِهِ كَامِلًا مُؤَفَّرًا طَيِّبٌ بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ، أَحَدُ الْمُتَصَدِّقِينَ.»

Abū Mūsá رضي الله عنه narrated that the Prophet ﷺ said, «The honest Muslim treasurer, who fulfills (or he said, “gives”) what he is commanded with, fully, generously, and with a cheerful heart, and pays those whom he was ordered to pay, is one of two who have given in charity.»¹

This *ḥadīth* is evidence that a reward is written for whoever helps in righteousness and good similar to the one who actually does the action. This is what is meant by him being “one of two who have given in charity.”²

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 325, #1449; *Ṣaḥīḥ Muslim*, vol. 3, p. 212, #1036.

² Muhammad ibn Ṣāliḥ al-ʿUthaymīn, *Sharḥ Riyāḍ al-Ṣāliḥīn min Kalām Sayyid al-Mursalin* (Riyadh: Madār al-Waṭan, 2005), vol. 2, p. 381.



23. The Prophet's attitude towards charity

عَنِ ابْنِ الْمُكَدِيرِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ جَابِرًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ قَطُّ فَقَالَ: «لَا».

Ibn al-Munkadir narrated that he heard Jābir رضي الله عنه saying, “The Prophet ﷺ was never asked for anything to which he said, «No.»¹

SUPPORTING NARRATIONS

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جَبْرِيْلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ ﷺ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

From Ibn ‘Abbās رضي الله عنه, who said, “The Messenger of Allāh ﷺ was the most generous of all people, and he used to reach the peak of generosity in the month of Ramadan when Jibril met him. Jibril used to meet him every night of Ramadan to teach him the Quran. The Messenger of Allāh ﷺ was more generous than the strong uncontrollable wind in doing good deeds.”²

عَنْ عُقْبَةَ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ الْعَصْرَ فَأَسْرَعَ، ثُمَّ دَخَلَ الْبَيْتَ فَلَمْ يَلْبَثْ أَنْ خَرَجَ، فَقُلْتُ - أَوْ قِيلَ لَهُ - فَقَالَ: «كُنْتُ خَلَفْتُ فِي الْبَيْتِ نَبْرًا مِنَ الصَّدَقَةِ، فَكَرِهْتُ أَنْ أُبَيِّتَهُ، فَقَسَمْتُهُ».

‘Uqbah ibn al-Ḥārith reported, “Once the Prophet ﷺ led us in ‘Aṣr prayer and then hurriedly went to his house and returned immediately. I, or someone else, asked him about it and he said, «I left at home a piece of gold which was from ṣadaqah and I disliked to let it remain another night in my house, so I got it distributed.»³

1 Ṣaḥīḥ al-Bukhārī, vols. 8, p.38, #6039; Ṣaḥīḥ Muslim, vol. 6, p. 144, #2385.

2 Ṣaḥīḥ al-Bukhārī, vol. 1, pp. 185–6, #6.

3 Ṣaḥīḥ al-Bukhārī, vol. 2, p. 321, #1440.



24. A heart of gold

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ غَنَمًا بَيْنَ جَبَلَيْنِ فَأَعْطَاهُ إِيَّاهُ، فَأَتَى قَوْمَهُ فَقَالَ: أَيُّ قَوْمٍ أَشَابُوا، فَوَاللَّهِ، إِنَّ مُحَمَّدًا لَيُعْطِي عَطَاءً مَا يَخَافُ الْفَقْرُ! فَقَالَ أَنَسٌ: إِنْ كَانَ الرَّجُلُ لَيُسْلِمُ مَا يُرِيدُ إِلَّا الدُّنْيَا، فَمَا يُسْلِمُ حَتَّى يَكُونَ الْإِسْلَامُ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا عَلَيْهَا.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ reported that a person requested the Prophet to give him a very large flock and he gave that to him. He came to his tribe and said, “O people, embrace Islam. By Allāh, Muḥammad donates so much as if he did not fear poverty.”

Anas said, “The man embraced Islam only wanting this world, but later he submitted to such an extent that Islam became dearer to him than this world and whatever it contained.”¹

SUPPORTING NARRATIONS

عَنْ سَهْلٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ امْرَأَةً جَاءَتْ النَّبِيَّ ﷺ بِبُرْدَةٍ مَسْجُوجَةٍ فِيهَا حَاشِيَتُهَا، أَتَدْرُونَ مَا الْبُرْدَةُ؟ قَالُوا: الشَّمْلَةُ، قَالَ: نَعَمْ، قَالَتْ: نَسَجْتُهَا بِيَدَيَّ فَجِئْتُ لَا كُسُوكَهَا، فَأَخَذَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا، فَخَرَجَ إِلَيْنَا وَإِنَّا إِزَارُهُ، فَحَسَنَهَا فَلَانُ فَقَالَ: اكْسِينَهَا مَا أَحْسَنَهَا! قَالَ الْقَوْمُ: مَا أَحْسَنَتْ، لَبِسَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا، ثُمَّ سَأَلْتُهُ وَعَلِمْتُ أَنَّهُ لَا يَزُدُّ! قَالَ: إِنِّي وَاللَّهِ مَا سَأَلْتُهُ لِأَلْبَسَهُ، إِنَّمَا سَأَلْتُهُ لِيَتَكُونَ كَفَنِي. قَالَ سَهْلٌ: فَكَفَنْتُ كَفَنَهُ.

Sahl رَضِيَ اللَّهُ عَنْهُ reported that a woman brought a woven Burda (sheet) having edging (borders) to the Prophet ﷺ. Sahl then asked them whether they knew what was a Burda. They said that a Burda is a cloak and Sahl confirmed their reply. Then the woman said, “I have woven it with my own hands and I have brought it so that you may wear it.” The Prophet ﷺ accepted it, and at that time he was in need of it. So he came out wearing it as his *izār* (waist sheet).

¹ Ṣaḥīḥ Muslim, vol. 6, p. 145, #2386/1.



A man praised it and said, “Will you give it to me? How nice it is!” The other people said, “You have not done the right thing as the Prophet ﷺ is in need of it and you have asked for it when you know that he never turns down anybody’s request.” The man replied, “By Allāh, I have not asked for it to wear it but to make it my shroud.” Sahl said, “Later it (i.e. that sheet) was his shroud.”¹

عَنْ عَبْدِ اللَّهِ الْهَوَزَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقِيتُ بِلَالًا مُؤَدِّنَ رَسُولِ اللَّهِ ﷺ بِحَلَبَ، فَقُلْتُ: يَا بِلَالُ، حَدِّثْنِي كَيْفَ كَانَتْ نَفَقَةُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَا كَانَ لَهُ شَيْءٌ، كُنْتُ أَنَا الَّذِي أَلِي ذَاكَ مِنْهُ مُنْذُ بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ إِلَيَّ أَنْ تُؤَفِّيَ ﷺ، وَكَانَ إِذَا أَتَاهُ الْإِنْسَانُ مُسْلِمًا، فَرَأَاهُ عَارِيًا يَأْمُرُنِي فَأَنْطَلِقُ، فَأَسْتَقْرِضُ، فَأَشْتَرِي لَهُ الْبُرْدَةَ، فَأَكْسُوهُ وَأُطْعِمُهُ...

‘Abd Allāh al-Hawzanī reported: I met Bilāl, the *mu’adhdhin* for the Messenger of Allāh ﷺ in Aleppo and I said, “O Bilal, tell me about the spending of the Messenger of Allāh.” Bilāl said, “He would not have anything left. I was the one to manage it for him since Allāh sent him until the day he died ﷺ. If a Muslim came to him and he saw him naked, he would order me to depart, borrow money, and purchase a cloak for him, then I would clothe him and feed him...”²

1 *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 235, #1288.

2 *Sunan Abī Dāwūd*, vol. 5, pp. 205–9, #3045.

25. True brotherhood: Competing in goodness

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَائِمًا؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: «أَنَا، قَالَ: «فَمَنْ تَبَعَ مِنْكُمْ الْيَوْمَ جَنَازَةً؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: «أَنَا، قَالَ: «فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مَسْكِينًا؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: «أَنَا، قَالَ: «فَمَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضًا؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: «أَنَا، قَالَ رَسُولُ اللَّهِ ﷺ: «مَا اجْتَمَعْنَ فِي امْرِئٍ إِلَّا دَخَلَ الْجَنَّةَ.»

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allāh ﷺ said, «Who among you has woken up today fasting?» Abū Bakr said, “I have.” He said, «Who among you has followed a funeral procession today?» Abū Bakr said, “I have.” He said, «Who among you has fed a needy person today?» Abū Bakr said, “I have.” He said, «Who among you has visited a sick person today?» Abū Bakr said, “I have.” The Messenger of Allāh said, «These deeds are not combined in a person but that he will enter Jannah.»¹

SUPPORTING NARRATION

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَتَصَدَّقَ، وَوَافَقَ ذَلِكَ مَالًا عِنْدِي، فَقُلْتُ: الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ يَوْمًا، قَالَ: فَجِئْتُ بِنِصْفِ مَالِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَبْقَيْتَ لِأَهْلِكَ؟» قُلْتُ: أَبْقَيْتُ لَهُمْ، قَالَ: «مَا أَبْقَيْتَ لَهُمْ؟» فَقُلْتُ: مِثْلَهُ، وَأَنَا أَبُو بَكْرٍ بِكُلِّ مَا عِنْدَهُ، فَقَالَ: «يَا أَبَا بَكْرٍ، مَا أَبْقَيْتَ لِأَهْلِكَ؟» فَقَالَ: أَبْقَيْتُ لَهُمْ اللَّهُ وَرَسُولُهُ، قُلْتُ: لَا أَسْبِقُهُ إِلَى شَيْءٍ أَبَدًا!

‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ reported: The Messenger of Allāh ﷺ ordered us to give *ṣadaqah* and at the time I had some wealth. I said to myself, “Today I will outdo Abū Bakr, if ever there were a day to outdo him.” I went with half of my wealth to the Messenger of Allāh and he said, «What have you left for your family?» I said, “I have left [something] for them.” He said, «What have you left for them?» I said, “The same amount.” Then, Abū Bakr came with everything he had. He ﷺ said, «O Abū Bakr, what have you left for your family?» Abū Bakr said, “Allāh and His Messenger.”

1 Ṣaḥīḥ Muslim, vol. 3, p. 216, #1041.



I said, “By Allāh, I will never outdo Abū Bakr.”¹

1 *Sunan al-Tirmidhī*, vol. 4, p. 472, #4025.



26. Leave a legacy

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ عُمَرَ تَصَدَّقَ بِمَالٍ لَهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ - وَكَانَ يُقَالُ لَهُ: تَمْعٌ، وَكَانَ تَخْلًا - فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، إِنِّي اسْتَفَدْتُ مَالًا وَهُوَ عِنْدِي نَفِيسٌ فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ. فَقَالَ النَّبِيُّ ﷺ: «تَصَدَّقْ بِأَصْلِهِ، لَا يُبَاعُ وَلَا يُوهَبُ وَلَا يُورَثُ وَلَكِنْ يُنْفَقُ مَمْرُهُ» فَتَصَدَّقَ بِهِ عُمَرُ فَصَدَقْتُهُ ذَلِكَ فِي سَبِيلِ اللَّهِ وَفِي الرِّقَابِ وَالْمَسَاكِينِ وَالصَّنِيفِ وَابْنِ السَّبِيلِ وَلِذِي الْقُرْبَى، وَلَا جُنَاحَ عَلَى مَنْ وَلِيَهُ أَنْ يَأْكُلَ مِنْهُ بِالْمَعْرُوفِ أَوْ يُؤْكَلَ صَدِيقُهُ غَيْرَ مُتَمَوِّلٍ بِهِ.

Narrated Ibn 'Umar رضي الله عنهما: In the lifetime of the Messenger of Allāh ﷺ, 'Umar gave some of his property, a garden of date palms called Thamgh, in *ṣadaqah*. 'Umar said, "O Messenger of Allāh ﷺ! I have some property which I prize highly and I want to give it in *ṣadaqah*."

The Prophet ﷺ said, «Give it in charity (i.e. as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity.»

So 'Umar gave it in *ṣadaqah*, and it was for Allāh's Cause, the emancipation of slaves, for the poor, for guests, for travelers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly and could let a friend of his eat from it provided he had no intention of becoming wealthy by its means.¹

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 4, pp. 25–6, #2781.

27. Supporting the community

عَنْ ثُمَامَةَ بْنِ حَزْنٍ الْقُشَيْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْتُ الدَّارَ حِينَ أَشْرَفَ عَلَيْهِمْ عُثْمَانُ، فَقَالَ: ائْتُونِي بِصَاحِبَيْكُمْ الَّذِينَ أَلْبَاكُمُ عَلَيَّ، قَالَ: لَحْيَاءُ بِيَهْمَا كَانَهُمَا جَمَلَانِ - أَوْ كَانَهُمَا حِمَارَانِ - قَالَ فَأَشْرَفَ عَلَيْهِمْ عُثْمَانُ، فَقَالَ أُنْشِدُكُمْ بِاللَّهِ وَالْإِسْلَامِ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِينَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعَذَّبُ غَيْرَ بئرِ رُومَةَ، فَقَالَ: «مَنْ يَشْتَرِي بِئرَ رُومَةَ، يَجْعَلَ دَلْوَهُ مَعَ دَلَاءِ الْمُسْلِمِينَ يَخِيرُ لَهُ مِنْهَا فِي الْجَنَّةِ؟» فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي، فَأَنْتُمْ الْيَوْمَ تَمْتَعُونِي أَنْ أَشْرَبَ مِنْهَا حَتَّى أَشْرَبَ مِنْ مَاءِ الْبَحْرِ؟ فَقَالُوا: اللَّهُمَّ نَعَمْ، فَقَالَ: أُنْشِدُكُمْ بِاللَّهِ وَالْإِسْلَامِ، هَلْ تَعْلَمُونَ أَنَّ الْمَسْجِدَ ضَاقَ بِأَهْلِهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يَشْتَرِي بُقْعَةً آلِ فُلَانٍ فَيَرِيدُهَا فِي الْمَسْجِدِ يَخِيرُ لَهُ مِنْهَا فِي الْجَنَّةِ؟» فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي، فَأَنْتُمْ الْيَوْمَ تَمْتَعُونِي أَنْ أَصَلِّيَ فِيهَا رَكْعَتَيْنِ؟ قَالُوا: اللَّهُمَّ نَعَمْ، قَالَ أُنْشِدُكُمْ بِاللَّهِ وَالْإِسْلَامِ، هَلْ تَعْلَمُونَ أَنِّي جَهَّزْتُ جَيْشَ الْعُسْرَةِ مِنْ مَالِي؟ قَالُوا: اللَّهُمَّ نَعَمْ، ثُمَّ قَالَ: أُنْشِدُكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلَى نَبِيرٍ مَكَّةَ، وَمَعَهُ أَبُو بَكْرٍ، وَحُمْرٌ، وَأَنَا، فَتَحَرَّكَ الْجَبَلُ حَتَّى تَسَاقَطَتْ حِجَارَتُهُ بِالْخَضِضِ، قَالَ: فَكَرَضَهُ بِرِجْلِهِ، فَقَالَ: «اسْكُنْ شَيْبَرَ، فَإِنَّمَا عَلَيْكَ نَبِيٌّ، وَصِدِّيقٌ، وَشَهِيدَانِ؟» قَالُوا: اللَّهُمَّ نَعَمْ، قَالَ: اللَّهُ أَكْبَرُ، شَهِدُوا وَرَبَّ الْكُعْبَةِ أَنِّي شَهِيدٌ ثَلَاثًا.

Thumāmah ibn Ḥazn al-Qushayrī رَضِيَ اللَّهُ عَنْهُ reported, “I was present at the house when ‘Uthmān appeared above them saying, ‘Bring me your two companions who have gathered you against me.’” He said, “So they were brought as if they were two camels,” or “...as if they were two donkeys.”

He said, “‘Uthmān appeared above them and said, ‘I ask you by Allāh and Islam! Do you know that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to Madīnah and there was no water in it that was sweet except the well of Rūmah, so the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, «Who will purchase the well of Rūmah and place his bucket alongside the buckets of the Muslims, in exchange for better than that in Jannah?» So I bought it with the core of my wealth, and today you prevent me from drinking from it, so that I would have to drink from the water of the sea?’ They said, ‘O Allāh! Yes!’



He said, 'I ask you by Allāh and Islam! Do you know that the Masjid, was insufficient for its people, so the Messenger of Allāh ﷺ said, «Who will purchase the land of the family of so-and-so, and add it to the Masjid in exchange for better than that in Jannah?» So I bought it with the core of my wealth, and today you prevent me from praying two *rak'ah* in it?' They said, 'O Allāh! Yes.'

He said, 'I ask you by Allāh and Islam! Do you know that I prepared the army [for the Battle] of Distress (al-'Usrah) from my wealth?' They said, 'O Allāh! Yes!' Then he said, 'I ask you by Allāh and Islam! Do you know that the Messenger of Allāh ﷺ was on Mount Thabīr of Makkah, and with him was Abū Bakr, 'Umar, and myself? The mountain began shaking until its rocks fell to its bottom.'

He said, 'So he ﷺ stomped it with his foot and said, «Be still O Thabīr! For there is none upon except a Prophet, a Ṣiddīq and two martyrs?»' They said, 'O Allāh! Yes!' He said, 'Allāh is Great! Bear witness by the Lord of the Ka'bah that I am a martyr!' – three times."¹

This narration occurred after the death of the Messenger of Allāh ﷺ when 'Uthmān ibn 'Affān's رضي الله عنه house was besieged by culprits who were rebelled against him and wished to prevent him from going to the Masjid.

The Battle of al-'Usrah or Tabūk was the last battle that the Prophet ﷺ participated in where he led over 30,000 men. It occurred in the month of Rajab 9H. The word '*usrah*' means difficulty or distress. It was named such because of the immense hardships that the Muslims faced. They were short of equipment, beasts for ride, and provision. They were forced to eat leaves of trees till their lips got swollen.

On an occasion, the Prophet ﷺ said to the people, «Who will aid the army of 'Usrah in this battle?» So 'Uthmān went to his home bringing back with him one thousand dinar in gold coins.² One thousand dinars is equivalent to 4.25 kg of gold. In a few other instances, he had given away a total of 600 camels for the cause.³

The main reason for the battle was to send a message to the Romans who were trying to rally men to attack the Muslims. Seeing the Muslims arrive at Tabūk broke the resolve of the Romans and their allies, and they aban-

1 *Sunan al-Tirmidhī*, vol. 4, pp. 486–7, #4055.

2 *Sunan al-Tirmidhī*, vol. 4, p. 485, #4053.

3 *Sunan al-Tirmidhī*, vol. 4, pp. 484–5, #4052.



doned their plan of attack.

The next few narrations mention that a certain deed is considered the best of charity. Scholars say that we take all these narrations and understand them such that the Prophet ﷺ was mentioning what was the best deed in a particular context or that which could be done by the person asking him for guidance. Each deed mentioned is of the best of deeds that we can do in charity.



28. Best charity: That when one is in good health

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ قَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ تَخْشَى الْفَقْرَ، وَتَأْمُلُ الْغِنَى، وَلَا تُتَمَهِّلُ حَتَّى إِذَا بَلَغَتِ الْحُلُقُومَ، قُلْتَ: لِفُلَانٍ كَذَا، وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ.»

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reported: A man came to the Prophet ﷺ and said, “O Messenger of Allāh, which charity has the greatest reward?”

The Prophet ﷺ said, «That you give charity while you are healthy, greedy, fearing poverty, and hoping to be rich. Do not delay giving until you are on your deathbed, then say it is for so-and-so when it has already become the property of so-and-so.»¹

SUPPORTING NARRATION

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى، وَابْدَأْ بِمَنْ تَعُولُ.»

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reported: The Prophet ﷺ said, «The best charity is what you give when you are independent; start by spending on your dependents.»²

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 315, #1429; *Ṣaḥīḥ Muslim*, vol. 3, pp. 220–1, #1045.

² *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 320, #1436.



29. Best charity: That which is given in secret

عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ
بِالصَّدَقَةِ، وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ.»

‘Uqbah ibn ‘Āmir al-Juhanī رضي الله عنه narrated that the Messenger of Allāh ﷺ said, «The one who recites the Quran in a loud voice is like one who gives charity openly, and one who recites the Quran quietly is like one who gives charity secretly.»¹

¹ Sunan Abī Dāwūd, vol. 3, p. 279, #1325.



30. Best charity: Reconciliation

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصَّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟» قَالُوا: بَلَى، قَالَ: «إِصْلَاحُ ذَاتِ الْبَيْنِ، وَفَسَادُ ذَاتِ الْبَيْنِ: الْحَالِقَةُ.»

Abū Dardā' رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allāh ﷺ said, «Shall I not inform you of something more excellent in degree than fasting, prayer, and giving *ṣadaqah*?» The people replied, “Yes, of course!”

He said, «Reconciling between people, whereas discord between people is the shaver.^{1»²}

SUPPORTING NARRATION

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَفْضَلَ الصَّدَقَةِ الصَّدَقَةُ عَلَى ذِي الرَّحِمِ الْكَاشِحِ.»

Abū Ayyūb رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allāh ﷺ said, «Verily, the best act of charity is one given to an estranged relative.»³

1 It occurs literally as *the shaver* (*al-hāliqah*). The reference mentions that it “refers to something that destroys and eradicates religion.”

2 *Sunan Abī Dāwūd*, vol. 7, p. 380, #4838.

3 *Musnad Aḥmad*, vol. 38, pp. 510–11, #23530.



31. Best charity: A drink of water

عَنْ سَعْدِ بْنِ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أُمَّهُ مَاتَتْ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي مَاتَتْ فَاتَّصَدَّقْ عَنْهَا؟ قَالَ: «نَعَمْ» قَالَ: فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «سَقْيُ الْمَاءِ.»

Sa'd ibn 'Ubādah رَضِيَ اللَّهُ عَنْهُ reported: I said, "O Messenger of Allāh, my mother has died. Shall I give charity on her behalf?" He ﷺ said, «Yes.» I said, "Which charity is best?" He ﷺ said, «A drink of water.»¹

¹ *Musnad Ahmad*, vol. 37, p. 124, #22459.



32. Best charity: Feeding people

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟
قَالَ «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ.»

‘Abd Allāh ibn ‘Amr رضي الله عنه reported that a man asked the Prophet ﷺ, “Which [act in] Islam is the best?” He replied, «To feed (the poor and the needy) and to greet with *salām* those whom you know and those you do not know.»¹

SUPPORTING NARRATION

...قَالَ أَبُو شُرَيْحٍ رضي الله عنه: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِشَيْءٍ يُوجِبُ لِي الْجَنَّةَ، قَالَ: «طِيبُ
الْكَلَامِ، وَبَذْلُ السَّلَامِ، وَإِطْعَامُ الطَّعَامِ.»

...Abū Shurayḥ رضي الله عنه said, “O Messenger of Allāh, tell me something that will guarantee Jannah for me.” The Messenger of Allāh ﷺ said, «Speak kind words, spread the greetings of *salām*, and feed the hungry.»²

عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَا أَيُّهَا النَّاسُ، أَفْشُوا السَّلَامَ، وَأَطْعِمُوا
الطَّعَامَ، وَصَلُّوا وَالنَّاسُ نِيَامًا، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ.»

Abū ‘Abd Allāh ibn Salām narrated that the Prophet ﷺ said, «O people, spread the greetings of *salām*, share your feasts and pray when others sleep, in Jannah, your soul shall keep.»³

1 *Ṣaḥīḥ al-Bukhārī*, vol. 1, pp. 197–8, #12.

2 *Ṣaḥīḥ Ibn Hībān* as occurs in Ibn Balbān, ‘Alā’ al-Dīn, *Al-Iḥsān fī taqrīb Ṣaḥīḥ Ibn Hībān* (Beirut: Dār al-Ta’ṣīl, 2014), vol. 1, pp. 532–3, #502.

3 *Sunan al-Tirmidhī*, vol. 2, p. 443, #2667.



33. Best charity: Serving the community

عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ دِينَارٌ يُنْفِقُهُ عَلَى عِيَالِهِ، وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ يُنْفِقُهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ.»

Thawbān رضي الله عنه reported that the Messenger of Allāh ﷺ said, «The best dinars a man can spend are: a dinar spent on his dependents, a dinar spent on his riding animal in Allāh's Cause, and a dinar spent on his companions in Allāh's Cause.»¹

SUPPORTING NARRATION

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّدَقَاتِ ظِلٌّ فُسطَاطٌ فِي سَبِيلِ اللَّهِ، وَمَنْيَعَةٌ خَادِمٍ فِي سَبِيلِ اللَّهِ، أَوْ طَرُوقَةٌ فَحْلٍ فِي سَبِيلِ اللَّهِ.»

Abū Umāmah رضي الله عنه reported that the Messenger of Allāh ﷺ said, «The best of *ṣadaqah* is to provide tents for shade in Allāh's Cause, to give away a servant in Allāh's Cause, and to provide a camel in Allāh's Cause.»²

¹ *Ṣaḥīḥ Muslim*, vol. 3, pp. 184–5, #1007.

² *Sunan al-Tirmidhī*, vol. 3, p. 8, #1733.

34. Charity extinguishes the displeasure of Allāh

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي أَصْحَىٰ أَوْ فِطْرٍ إِلَى الْمُصَلَّى، ثُمَّ انْصَرَفَ فَوَعِظَ النَّاسَ وَأَمَرَهُمْ بِالصَّدَقَةِ، فَقَالَ: «أَيُّهَا النَّاسُ، تَصَدَّقُوا» فَمَرَّ عَلَى النِّسَاءِ، فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ، فَإِنِّي رَأَيْتُكُمْ أَكْثَرَ أَهْلِ النَّارِ! فَقُلْنَ: وَبِمَ ذَلِكَ يَا رَسُولَ اللَّهِ؟! قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتٍ عَقْلٍ وَدِينٍ أَذْهَبَ لِلْبُرِّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ يَا مَعْشَرَ النِّسَاءِ» ثُمَّ انْصَرَفَ، فَلَمَّا صَارَ إِلَى مَنَزِلِهِ، جَاءَتْ زَيْنَبُ امْرَأَةُ ابْنِ مَسْعُودٍ تَسْتَأْذِنُ عَلَيْهِ، فَقِيلَ: يَا رَسُولَ اللَّهِ، هَذِهِ زَيْنَبُ، فَقَالَ: «أَيُّ الرِّيَاسِ؟»، فَقِيلَ: امْرَأَةُ ابْنِ مَسْعُودٍ، قَالَ: «نَعَمْ، ائْذِنُوا لَهَا» فَأُذِنَ لَهَا، قَالَتْ: يَا نَبِيَّ اللَّهِ، إِنَّكَ أَمَرْتَ الْيَوْمَ بِالصَّدَقَةِ، وَكَانَ عِنْدِي حُكِّي لِي فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ، فَرَعِمَ ابْنُ مَسْعُودٍ أَنَّهُ وَلَدَهُ أَحَقُّ مَنْ تَصَدَّقْتُ بِهِ عَلَيْهِمْ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ ابْنُ مَسْعُودٍ، زَوْجُكِ وَوَلَدُكَ أَحَقُّ مَنْ تَصَدَّقْتُ بِهِ عَلَيْهِمْ.»

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ reported: On [ʿĪd] al-Aḥḥā or [ʿĪd] al-Fiṭr, Allāh's Messenger ﷺ went out to the Muṣallā. After finishing the prayer, he delivered the *khutbah* and ordered the people to give *ṣadaqah*. He said, «O people! Give in *ṣadaqah*.» Then he went towards the women and said, «O women! Give *ṣadaqah*, for I have seen that the majority of the dwellers of Hellfire were you.» The women asked, “What is the reason for that, O Messenger of Allāh?” He replied, «O women! You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray.» Then he left.

And when he reached his house, Zaynab, the wife of Ibn Mas'ūd, came and asked permission to enter. It was said, “O Messenger of Allāh, it is Zaynab.” He asked, «Which Zaynab?» It was said, “The wife of Ibn Mas'ūd.” He said, «Yes, allow her to enter,» so she was admitted. She said, “O Prophet of Allāh! Today you ordered people to give *ṣadaqah* and I had an ornament and intended to give it as *ṣadaqah*, but Ibn Mas'ūd said that he and his children were more deserving of it than anybody else.” The Prophet ﷺ replied, «Ibn Mas'ūd had spoken the truth. Your husband and your children have more right to it than anybody else.»¹

1 Ṣaḥīḥ al-Bukhārī, vol. 2, pp. 339–40, #1473.

35. A means to attain the shade of Allāh

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ ذَكَرَ اللَّهَ فِي خَلَاءٍ فَقَاصَتْ عَيْنَاهُ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ إِلَى نَفْسِهَا، قَالَ إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا، حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ يَمِينُهُ.»

Abū Hurayrah رضي الله عنه reported that the Prophet ﷺ said, «Seven will be shaded by Allāh by His Shade on the Day of Resurrection when there will be no shade except His Shade: a just ruler; a young man who has been brought up in the worship of Allāh; a man who remembers Allāh in seclusion and his eyes are then flooded with tears; a man whose heart is attached to the masjid; two men who love each other for Allāh's Sake; a man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, and he says, "I am afraid of Allāh;" and a man who gives in charity so secretly that his left hand is unaware of what his right hand gives.»¹

SUPPORTING NARRATIONS

عَنْ يَزِيدِ بْنِ حَبِيبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ مَرْتَدُّ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ لَا يَجِيءُ إِلَى الْمَسْجِدِ إِلَّا وَمَعَهُ شَيْءٌ يَتَصَدَّقُ بِهِ، قَالَ: فَبَاءَ ذَلِكَ يَوْمٌ إِلَى الْمَسْجِدِ وَمَعَهُ بَصْلٌ، فَقُلْتُ لَهُ: أَبَا الْحَيْرِ، مَا تَرِيدُ إِلَى هَذَا، يُنْتَبِ عَيْنُكَ تَوْبَكَ! قَالَ: يَا ابْنَ أَخِي، إِنَّهُ وَاللَّهِ مَا كَانَ فِي مَنْزِلِي شَيْءٌ أَتَصَدَّقُ بِهِ غَيْرُهُ، إِنَّهُ حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «ظِلُّ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ صَدَقَتُهُ.»

Yazīd ibn Abī Ḥabīb said, "Whenever Mar'thad ibn 'Abd Allāh came to the masjid, he had something to give away in *ṣadaqah*. One day, he came to the masjid with onions. I said to him, 'O Abū al-Khayr, what do you want with this? They will make your clothes stink.' He said, 'O nephew, I swear by Allāh that there was nothing else in my house to give *ṣadaqah* with

1 Ṣaḥīḥ al-Bukhārī, vol. 8, p. 452, #6814.



except this. A man from the Prophet's companions informed me that the Prophet ﷺ said, «The shade of the believer on the Day of Resurrection will be his *ṣadaqah*.»¹

عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصَّدَقَةَ لَتُظِلُّ عَلَى أَهْلِهَا حَرَّ الْقُبُورِ، وَإِنَّمَا يَسْتَظِلُّ الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ فِي ظِلِّ صَدَقَتِهِ.»

‘Uqbah ibn ‘Āmir رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allāh ﷺ said, «Verily, *ṣadaqah* will protect people from the heat in their graves. Verily, a believer will shade himself on the Day of Resurrection with the shade of his *ṣadaqah*.»²

1 *Musnad Aḥmad*, vol. 38, p. 475, #23490.

2 Al-Bayhaqī, Abū Bakr Aḥmad ibn al-Ḥusayn ibn ‘Alī, *Al-Jāmi‘ li Shu‘ab al-Īmān* (Riyadh: Maktabat al-Rushd, 2003), vol. 5, p. 49, #3076.



36. Allāh multiplies our charity

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ - وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ - إِلَّا أَخَذَهَا الرَّحْمَنُ بِيَمِينِهِ، وَإِنْ كَانَتْ تَمْرَةً، فَتَرَبُّو فِي كَفِّ الرَّحْمَنِ حَتَّى تَكُونَ أَعْظَمَ مِنَ الْجَبَلِ، كَمَا يُرَبِّي أَحَدُكُمْ فَلَوْهُ أَوْ فَصِيلَةٌ.»

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allāh ﷺ said, «None gives *ṣadaqah* from what is good – for Allāh only accepts what is good – except that the Merciful takes it with his right hand. Even if it is a date, it is nurtured in the palm of the Merciful until it becomes greater than a mountain, just as one of you nurtures his young horse or camel.»¹

SUPPORTING NARRATIONS

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ لَيُرَبِّي لِأَحَدِكُمُ التَّمْرَةَ وَاللُّقْمَةَ، كَمَا يُرَبِّي أَحَدُكُمْ فَلَوْهُ أَوْ فَصِيلَةٌ حَتَّى يَكُونَ مِثْلَ أُحُدٍ.»

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا reported that the Messenger of Allāh ﷺ said, «Verily, Allāh nurtures a date or a morsel given as *ṣadaqah* – just as one of you nurtures his young horse or his young camel – until it becomes like [the mountain of] Uḥud.»²

عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: جَاءَ رَجُلٌ بِنَاقَةٍ مَخْطُومَةٍ، فَقَالَ: هَذِهِ فِي سَبِيلِ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَكَ بِهَا يَوْمَ الْقِيَامَةِ سَبْعُمِائَةِ نَاقَةٍ كُلُّهَا مَخْطُومَةٌ.»

Abū Mas‘ūd al-Anṣārī رَضِيَ اللَّهُ عَنْهُ reported that a man came with a bridled camel and said, “This is in Allāh’s Cause.” The Messenger of Allāh ﷺ said, «You will have for it seven hundred camels on the Day of Resurrection; each of them will be bridled.»³

عَنْ حُرَيْمِ بْنِ قَاتِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ،

1 Ṣaḥīḥ Muslim, vol. 3, p. 201, #1028.

2 Ṣaḥīḥ Ibn Hibbān as occurs in Ibn Balbān, ‘Alā’ al-Dīn, *Al-Iḥsān fī taqrīb Ṣaḥīḥ Ibn Hibbān*, vol. 4, p. 244, #3320.

3 Ṣaḥīḥ Muslim, vol. 5, p. 218, #1943.

Khuraym ibn Fātik¹ رضي الله عنه reported that the Messenger of Allāh ﷺ said, «Whoever spends in the cause of Allāh, it will be recorded for him seven hundred fold.»²

1 His full name is Khuraym ibn al-Akhram ibn Shaddād ibn ‘Amr ibn al-Fātik ibn Qulayb ibn ‘Amr ibn Asad ibn Khuzaymah, a Ṣaḥābī. His father was known as Fātik; it is also said that Fātik was a son of al-Akhram; it is not uncommon to skip levels in one’s lineage in Arabic. His *kunya*h was Abū Yahyá; it is also said that it was Abū Ayman, after his son, Ayman ibn Khuraym. He and his brother, Sabrah ibn al-Akhram, participated in the Battle of Badr. He is said to have been a resident of Kufa, the Levant, or Ruqqah. He narrated a few *aḥādīth* from the Prophet . He died during the reign of Mu‘āwiyah ibn Abī Sufyān. May Allāh be pleased with all of them.

2 *Sunan al-Tirmidhī*, vol. 3, pp. 7–8, #1731.



37. Charity: A door to entering Jannah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَنْفَقَ زَوْجَيْنِ مِنْ شَيْءٍ مِنَ الْأَشْيَاءِ فِي سَبِيلِ اللَّهِ دُعِيَ مِنْ أَبْوَابٍ - يَعْنِي الْجَنَّةَ - يَا عَبْدَ اللَّهِ، هَذَا خَيْرٌ؛ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّيَامِ دُعِيَ مِنْ بَابِ الصَّيَامِ وَبَابِ الرَّيَّانِ.» فَقَالَ أَبُو بَكْرٍ: مَا عَلَى هَذَا الَّذِي يُدْعَى مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ. وَقَالَ: هَلْ يُدْعَى مِنْهَا كُلُّهَا أَحَدٌ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ يَا أَبَا بَكْرٍ.»

Abū Hurayrah رضي الله عنه reported that he heard Allāh's Messenger ﷺ say, «Anybody who spends a pair of something in Allāh's Cause will be called from all the gates of Jannah, "O Allāh's slave! This is good." He who was amongst those who prayed will be called from the gate of the prayer; he who was from the people of Jihad will be called from the gate of Jihad; he who was from those who gave in *ṣadaqah* (*zakāh*) will be called from the gate of *ṣadaqah*; and he who was from those who observed fasting will be called from the gate of fasting, the Gate of al-Rayyān (the Gate of the Quenched).»

Abū Bakr said, "He who is called from all those gates will need nothing." He continued, "Will anyone be called from all those gates, O Messenger of Allāh?" He ﷺ said, «Yes, and I hope you will be among those, O Abū Bakr.»¹

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 5, p. 15, #3658.



38. Charity: Helps attain the treasures of Jannah

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ لَعُرُفًا تُرَى ظُهُورُهَا مِنْ بُطُونِهَا، وَبُطُونُهَا مِنْ ظُهُورِهَا» فَقَامَ إِلَيْهِ أَعْرَابِيٌّ فَقَالَ: لِمَنْ هِيَ يَا نَبِيَّ اللَّهِ؟ قَالَ: «هِيَ لِمَنْ أَطَابَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَأَدَامَ الصِّيَامَ، وَصَلَّى لِلَّهِ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ.»

‘Alī ibn Abī Ṭālib رضي الله عنه reported that the Messenger of Allāh ﷺ said, «Verily, in Jannah are chambers whose outside can be seen from the inside, and whose inside can be seen from the outside.» A bedouin stood up and said, “Who are they for, O Prophet of Allāh?” The Prophet ﷺ said, «For those who speak kind words, feed the poor, regularly fast, and pray to Allāh at night while people are asleep.»¹

¹ Sunan al-Tirmidhī, vol. 3, p. 464, #2710.

39. Seeking success for achieving good

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَ عَلَى هَلَكْتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا.»

‘Abd Allāh ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ reported that the Prophet ﷺ said, «There is no envy but in two cases: a man whom Allāh has given wealth and he spends it rightly, and a man whom Allāh has given wisdom and he judges with it and teaches it.»¹

The *envy* here refers to the type where you wish for yourself that which is with your brother without its removal from him. This is permissible.

SUPPORTING NARRATIONS

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَحَثَّ عَلَيْهِ، فَقَالَ رَجُلٌ: عِنْدِي كَذَا وَكَذَا، قَالَ: فَمَا بَقِيَ فِي الْمَجْلِسِ رَجُلٌ إِلَّا تَصَدَّقَ عَلَيْهِ بِمَا قَلَّ أَوْ كَثُرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اسْتَنْ خَيْرًا فَاسْتَنْ بِهِ؛ كَانَ لَهُ أَجْرُهُ كَامِلًا، وَمَنْ أُجُورٌ مَنِ اسْتَنْ بِهِ، وَلَا يُنْتَقَصُ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنِ اسْتَنْ سُنَّةً سَيِّئَةً فَاسْتَنْ بِهِ؛ فَعَلَيْهِ وَزُرُّهُ كَامِلًا وَمَنْ أَوْزَارَ الَّذِينَ اسْتَنْ بِهِ، وَلَا يُنْتَقَصُ مِنْ أَوْزَارِهِمْ شَيْئًا.»

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reported, “A man came to the Prophet ﷺ, who encouraged the people to give *ṣadaqah* to him. A man said, ‘I have such-and-such,’ and there was no one left in that gathering who did not give him something in *ṣadaqah*, whether small or big. The Messenger of Allāh ﷺ said, «Whoever initiates a good practice that is followed, he will receive a complete reward for that, and a reward equivalent to that of those who follow it, without that detracting from their reward in the slightest. And whoever introduces a bad practice that is followed, he will receive the complete burden of sin for that, and a burden of sin equivalent to that of those who follow it without that detracting from their burden in the slightest.»”²

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «مَثَلُ الَّذِي يَرْجِعُ فِي صَدَقَتِهِ كَمَثَلِ

1 *Ṣaḥīḥ al-Bukhārī*, vol. 1, p. 247, #74; *Ṣaḥīḥ Muslim*, vols. 2, pp.550–1, #815.

2 *Sunan Ibn Mājah*, vol. 1, pp. 260–1, #203.



الْكَلْبِ يَتِيءٌ، ثُمَّ يَعُودُ فِي قَيْئِهِ فَيَأْكُلُهُ.»

Ibn ‘Abbās رضي الله عنه reported that the Prophet ﷺ said, «He who takes back his *ṣadaqah* is like a dog which vomits, and then returns to it and eats it.»¹

1 *Ṣaḥīḥ Muslim*, vol. 4, p. 327, #1661.



40. Do to the best of your ability

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ»، قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: «فَيَعْمَلُ بِيَدَيْهِ، فَيَنْفَعُ نَفْسَهُ وَيَصَدِّقَ»، قَالُوا: فَإِنْ لَمْ يَسْتَطِيعْ أَوْ لَمْ يَفْعَلْ؟ قَالَ: «فَيَعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ»، قَالُوا: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: «فَيَأْمُرُ بِالْخَيْرِ» أَوْ قَالَ: «...بِالْمَعْرُوفِ»، قَالَ: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: «فَيَمْسِكُ عَنِ الشَّرِّ فَإِنَّهُ لَهُ صَدَقَةٌ.»

Abū Mūsá رَضِيَ اللَّهُ عَنْهُ reported that the Prophet ﷺ said, «*Ṣadaqah* is a duty upon every Muslim.» They (the Companions) said, “What if one has nothing?” The Prophet ﷺ said, «Then he should work with his hands to benefit himself and give *ṣadaqah*.»

They said, “What if he cannot do so?” or “...does not do so?” The Prophet ﷺ said, «Then he should help a depressed, needy person.» They said, “What if he does not do so?” The Prophet ﷺ said, «Then he should enjoin good,» or he said «...virtue.»

They said, “What if he does not do so?” The Prophet ﷺ said, «Then he should refrain from evil, for that will be his *ṣadaqah*.»¹

1 Ṣaḥīḥ al-Bukhārī, vol. 8, p. 32, #6027; Ṣaḥīḥ Muslim, vol. 3, p. 197, #1021.



41. The Prophet's *du'ā*' for those who give

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا آتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ فُلَانٍ.» فَأَتَاهُ أَبِي بِصَدَقَتِهِ، فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى.»

‘Abd Allāh ibn Abī Awfā رَضِيَ اللَّهُ عَنْهُ reported: When people came to the Prophet ﷺ with their *ṣadaqah*, he would say, «O Allāh, send blessings upon the household of these people.» My father came to him with his *ṣadaqah* and he ﷺ said, «O Allāh, send blessings upon the household of Abū Awfā.»¹

¹ Ṣaḥīḥ al-Bukhārī, vol. 2, p. 361, #1510.

Conclusion

Zayd ibn Thābit رضي الله عنه narrated that he heard the Messenger of Allāh ﷺ say,

«نَضَّرَ اللَّهُ إِمْرَأً سَمِعَ مَقَالَيَ فَبَلَّغَهَا، فَرُبَّ حَامِلٍ فِقْهٍ غَيْرَ فِقْهِيهِ، وَرُبَّ حَامِلٍ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ.»

May Allāh cause his face to shine (increase in beauty or to be immensely blessed), the man who hears what I say and conveys it (to others). There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.¹

Imam Sufyān ibn ‘Uyaynah رضي الله عنه commenting on this said that this is why he found that a student of *ḥadīth* always had a very youthful appearance.²

Ibn ‘Abbās رضي الله عنه said,

Good deeds illuminate the face, cast light into the heart, bring about abundance in provision, strengthen the body, and create love in the hearts of the creation. Whereas sins darken the face, cast darkness into the heart, weaken the body, depreciate provision, and create hatred in the hearts of the creation.³

Imam Ibn al-Qayyim رحمه الله said,

Four things cause the face to lose its beauty and radiance:

1. Lying;
2. Shamelessness;
3. Excessive asking about things one has no knowledge of; and
4. Excessive indulgence in indecencies.

1 *Sunan Ibn Mājah*, vol. 1, pp. 270–1, #229.

2 Al-Khaṭīb, Aḥmad ibn ‘Alī ibn Thābit al-Baghdādī, *Sharaf Aṣḥāb al-Ḥadīth* (Turkey: Faculty of Divinity, Ankara University, 1969), 19, #28.

3 Ibn al-Qayyim, Muḥammad ibn Abī Bakr ibn Ayyūb, *Al-Dā’ wa al-Dawā’*, ed. Muḥammad Ajmal al-Iṣlāhī (Mecca: Dār ‘Ālam al-Fawā’id, 1429H), 135. Translation was sourced from the English translation by Hikmah Publications and edited.



And four things cause the face to increase in its beauty and radiance:

1. Modesty;
2. Integrity;
3. Generosity; and
4. *Taqwá*.¹

‘Abd Allāh ibn Salām عليه السلام said, “When the Messenger of Allāh came to Madīnah, I took a close look at his face and thereby I knew that it was not the face of a liar.”²

Our Shaykh Ibrahim Nuhu حفظه الله تعالى advised,

If a person is given a blessing and it is being misused by the servant, then Allāh tests them with the opposite of it. You’re either on this side or that. Either you’re doing something important or not. Either you’re doing something that pleases Allāh, or that which pleases Shayṭān. Check yourself, where you stand, and what you are doing.”

Abū Hurayrah عليه السلام reported that the Messenger of Allāh عليه السلام said, «None among the servants are bestowed a blessing from Allāh and He makes it abundant upon him but that He will appoint to him something of the needs of people. If he is irritated with them, he risks the disappearance of that blessing.»³

Train yourself to give charity. It will help you and keep you away from spending it in an impermissible or disliked manner. Wealth can take you to the highest station in Jannah or it can keep you far behind even the poorest of the poor where you have to account for every cent that you spent on the Day of Judgement. Build your Jannah starting today.

In concluding this compilation of 40 narrations from our beloved Prophet Muḥammad عليه السلام, my heart overflows with gratitude to Allāh, the Most Merciful and Generous. In every word uttered by our Prophet, we find a beacon of divine wisdom guiding us towards the path of compassion, selflessness, and righteousness. The boundless Mercy of Allāh shines through the act of giving, where charity becomes a bridge connecting the prosperous and the downtrodden, fostering unity and alleviating the burdens of those in need around us and the Ummah at large.

1 *Zād al-Ma‘ād fī hady khayr al-Tbād* (Riyadh: Dār ‘Ālam al-Fawā’id, 2018), vol. 4, p. 613.

2 *Sunan al-Tirmidhī*, vol. 3, p. 443, #2667.

3 *Al-Jāmi‘ li Shu‘ab al-Imān*, vol. 10, pp. 116–7, #7254.



Let us not forget that our wealth is but a temporary trust from the Almighty, and it is through charitable deeds that we truly invest in the eternal treasures of the Hereafter. As we close the pages of this compilation, let our hearts remain open to the call of compassion, and may our hands be ever-ready to extend the gift of charity. Let us heed our Prophet's ﷺ teachings and embark on a journey of benevolence today, for it is through our actions that we manifest our gratitude to Allāh. He has Promised us that those that show gratitude to Him will be Blessed with even more. May Allāh Accept our meager efforts and Grant us the strength to be instruments of His Mercy in this world.

Ibn al-Qayyim رحمته الله, when discussing whether a poor person who is patient over his poverty is better than a rich person who is grateful, cites the argument of the rich in favor of *ṣadaqah* as follows:

Ṣadaqah has numerous virtues and benefits which only Allāh can enumerate. These include warding off misfortunes and repelling trials even from an oppressor. Ibrāhīm al-Nakha'ī رحمته الله said, “They (the Salaf) held that *ṣadaqah* wards off misfortunes [even] from a tyrannical man; wipes out sins; preserves wealth; brings about sustenance; brings joy to the heart; necessitates having trust in Allāh and thinking well of Him – just as stinginess entails not thinking well of Him; disgraces Shayṭān; purifies and nurtures the soul; makes the slave beloved to Allāh and His creation; conceals all faults – just as stinginess hides every good trait; extends one's lifespan; incurs the people to supplicate for him and love him. It saves the one who gives it from the punishment of the grave; it will be a shade for him on the Day of Judgment; it will intercede with Allāh on his behalf; it eases the hardships of this life and the next for him; and incites him to all other good deeds – they do not become difficult for him.” Its virtues and benefits are many times more than this.¹



¹ *Uddat al-Ṣābirīn wa Dhakhīrat al-Shakīrīn*, ed. Abū Usāmah Salīm ibn 'Īd al-Hilālī (Riyadh: Dār Ibn al-Jawzī, 1999), 393.

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